THE CRISIS

VACATION NUMBER

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THE CRISIS

A RECORD OF THE DARKER RACES

PUBLISHED MONTHLY BY THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE, AT 70 FIFTH AVENUE, NEW YORK CITY, CONDUCTED BY W. E. BURGHARDT DU BOIS; AUGUSTUS GRANVILLE DILL, BUSINESS MANAGER

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TWO SHORT NOTES

The CRISIS is of great value to me. It comes next to my prayer book.
Bishop John Hurst, Baltimore, Md.

I prize the CRISIS more highly than any journal to which I am a subscriber not excluding professional journals, and I personally appreciate and greatly admire the work of the Association with which this organ is identified to the extent that I cannot longer withhold my name from membership.
Charles M. Reid, M. D., Hare Valley, Va.

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Educational Institutions continued on pages 199 and 200

THE CRISIS

Vol. 14—No. 4 AUGUST, 1917 Whole No. 82

Editorial

THE WORLD LAST MONTH

THIS is the day of graduation. Nearly five hundred of us march from college, followed by fully 2,500 colored high school graduates. How splendid a showing. Their pictures came to us so fast that we have to apologize for omitting those of the professional men and most of the high school students.—The Spingarn camp at Des Moines is in full blast. All honor to the man who proposed it.—The war is on. The nation's life is up-turned. We do our bit in spite of discrimination on all hands.—The "Bar Sinister" is another attempt to bring the Negro problem into the moving pictures. It, of course, leaves something to wish, but it is the finest and fairest yet.—A report on education for Negroes is announced by the U. S. Bureau of Education. With rare forethought the review is sent out before the books are published, which is one way to arrange public opinion.—National prohibition is coming. Let it come.—The United States is attempting to deny Asia to the Asiatics, but it is only attempting. The demands of Japan will yet be recognized and China is not fool enough to regard the United States as her friend with the Chinese exclusion act on her statute books.

A PROTEST FROM THE ORIENT.

I HAVE been deeply affected by the account of the racial riots in the mid-west. During my visit to this country, within the last three years I have seen many evidences of blind race and color prejudice of the worst possible kind, but the present has exceeded all precedents. To think of women and girls maltreating, beating with shoes, dragging and otherwise belaboring their sisters of the colored community, simply because of their color, is something for which even I was not prepared. It has shocked me beyond description. In my country, men in the country have many times been treated as if we belonged to your community, but that never angered me so much, as I have never had much faith in the veneer of civilization and universal brotherhood and love for democracy, which the people of European descent put on. In my humble judgment, the people have yet to learn the meaning of MANLINESS. At present, intoxicated with power, brute force in their eyes stands for manliness. Just think of numbers of men attacking, shooting and burning stray men and women in one's and two's. That is modern chivalry and bravery. Armed men killing unarmed men and women, girls of seventeen and eighteen beating in public the aged members of their own sex. CIVILIZED MEN AND WOMEN burning people alive. I am afraid, being an alien and being here only by courtesy, I cannot raise my voice against these brutalities openly. It has shocked me very much to find that so far, with the exception of the *Evening Post*, the Press has taken no editorial notice of the outrage. Of course the best minds of the country will condemn the wrong, but I wonder if the attitude of the Press would have been the same if the victims had been the whites instead of the colored. Oh for the cursed vandalism! There can be no democracy and no

peace in the world so long as the color and race prejudice reign supreme as they do now. Yet the colored men of Asia, Africa and America, all, at this moment, engaged in fighting for the allies and the United States in making the world safe for democracy! Oh! the hypocrisy of the whole thing! It burns my very soul. I am sorry my personal means and the fact that I am a forced exile from home, prevent my doing anything substantial to relieve the distress caused to your people by the conduct of your white countrymen, yet even as a stranger I feel that I must be among the first to send you a monetary contribution.

Please accept the enclosed check as an expression of my deep sympathy. I am enclosing another check on account of my subscription for the CRISIS, and will be glad to know if you accept aliens as members in your organization. Believe me to be one with you in your struggle for your rights as members of the human race.

Sincerely yours,

AN ASIATIC GENTLEMAN.

ROOSEVELT

GREETING, Theodore Roosevelt! Forgotten is Brownsville! Forgotten is the misbirth of the Progressive Party! We only remember to-day that of all Americans mouthing of Liberty and Justice and a world "free for Democracy" you alone had the courage to stand and condemn the murder and riot in East St. Louis. All honor to you and all shame to that silent man in the White House who wants Home Rule for Ireland, Freedom for Poles, and Justice for Armenians, but has no single word for the 3,000 American citizens lynched North and South, principally by the South which he is crowding more and more "into the Saddle." You have gained the votes of twelve million Americans, Theodore Roosevelt, by one strong word.

EXTRACT FROM AN OPEN LETTER TO THE PRESIDENT

WHAT you have treated as a special group of Americans — now twelve million strong—have had and still have for this country, in spite of the country's attitude toward them, the love that bears all things, endures all things, even hopes all things. We need not remind you, who are a historian, that there has never been in this country a war, from Revolutionary days until now, in which the American Negro has not served with honor. The historians, at least, know that, even though by their silence they deny it. In this most terrible war of all they are offering their service, those who reason as well as those who follow the crowd. But how whole-hearted, Mr. President, would your service be if this country, instead of giving you the biggest honor it has to give to any man, denied you the right to serve, even in the humblest capacity, as other Americans serve? Perhaps you say you have won that honor; even so, your country gave you the opportunity to win; and that it denies us.

That we are ready to serve our country—for it is ours by every tie that gives a man a country—this country knows, for even in this crisis of its need it has refused the service we have offered. The Red Cross has refused to register colored trained nurses. Until conscription came, the army and navy refused our men. And now that conscription makes it necessary to take some notice of us, here in the nation's capital, we are asked to tear off the corners of our registration cards. The Irish, the German even, is treated as any other citizen. We, alone, are in this, as in everything else, segregated.

Before this war is over we are going to need, at least we dare not disregard the possibility of needing, the whole-hearted, loyal co-operation

of every man, woman, and child of us. Is there any reason in the mind of men why this country should expect such service from its twelve million Negro population?

Yours is the opportunity, Mr. President. Give us, before your need forces you, the chance to give our all to this country we are fighting to serve and to love. A word from you, courageous, unequivocal, would bind to you and to your cause the loyalty, the faithful, undivided service of twelve million Americans who would go to the death for their country. They will go, anyhow, send them as this country may, because they believe in the cause, which this country, though it sends its sons to death to establish, yet by its actions denies. You have the chance before the world to show your belief in democracy by striking a blow at its enemy in America—the American government's denial of the rights of citizens to one-tenth of the American people. And you have the chance, by speaking such word, to increase the ranks of those who would gladly die that their country might have a fuller, freer life.

THE COLLEGE ALUMNAE CLUB,
Washington, D. C.
SARAH W. BROWN, President.
BERTHA MCNEILL, Secretary.

THE PRESENT.

WE are facing a new world. Never again are we going to cope with the same conditions and the same social forces that we have faced in the last half-century. There will be in the world the same human beings, but new forces have been loosed and a new situation has arisen. It is the business of the American Negro not to sit idly by and see this rearrangement of the world, hoping that something will come out of it of good for him. It is rather his business actually to put himself into the turmoil and work effectively for a new democracy that shall know no color.

The first method of doing this is, of course, to take part in the war, either by actual enlistment or by civic duties. The second thing is to note the new industrial openings for colored people in the United States and elsewhere and to take advantage of them in such way as shall lead to wider openings.

TEAM WORK.

ALL this working together for great ends calls for team work on the part of colored people. In the past, team work has often been mistaken for a Jim Crow policy; but the difference is obvious. Jim-Crowism is an attempt to exclude colored people from privileges by drawing the color line. Team work, on the other hand, is a voluntary coming together of people who have common interests to work for the furtherance of those interests.

The American Negro has gradually achieved a certain team work in ideals. Today, as never before in the history of America, Negro leaders and the Negro rank and file are practically united as to what they want and as to how they are going to get it. There is still some difference of emphasis, according to individuals and groups, but the main basic agreement is there.

We need now to carry this spirit of team play further. We need it particularly in politics. In the North our vote counts practically for nothing as an effective social force designed to bring the southern oligarchy to terms and to prevent the spread of race prejudice. In the Border States our vote is nullified by the grossest kind of fraud and deception, notwithstanding our great numbers in Baltimore, Philadelphia, Pittsburgh, Columbus and St. Louis. Our political influence

in those states is practically *nil*, our representation in government is almost *nil*, and our influence upon legislation negligible. In the far South, despite the fact that the most ingenious of the disfranchising laws leaves tremendous loop-holes and chances for us to vote, we have scarcely taken advantage of them. We must have, therefore, teamwork in politics and it must come before the next Presidential election. But above all, we need team work in work.

OCCUPATIONS.

THE pressing problem before the American Negro is earning a living. The older assumption was that it was easy for the Negro to find a place in the great American industrial machine where he would be treated decently and given a living wage, provided only that he was properly trained for the work offered.

This assumption was only partially true. We see more and more clearly that economic survival for the Negro in America means the building of his own industrial machine; that he must employ labor, that he must organize industry, that he must enter American industrial development as a group, capable of offensive and defensive action, and not simply as an individual, liable to be made the victim of the white employer and such of the white labor unions as dare.

CO-OPERATION.

BUT how shall we enter? Shall we try the old paths of individual exploitation, develop a class of rich and grasping brigands of Industry, use them to exploit the mass of the black laboring people and reproduce in our own group all the industrial Hell of old Europe and America? No! This method has been advocated but it has been advocated by people who did not realize the new spirit that has come to the industrial world. Slowly and with great difficulty this new spirit is going to work itself out in the white world; but if we American Negroes are keen and intelligent we can evolve a new and efficient industrial co-operation quicker than any other group of people, for the simple reason that our inequalities of wealth are small, our group loyalty is growing stronger and stronger, and the necessity for a change in our industrial life is becoming imperative. Think of the teeming thousands, not to say millions, of colored workingmen who are literally mad to get simply the ordinary decencies of employment, who are anxious and eager for proper industrial leadership on the part of their own people.

Brethren, the door of opportunity is open before us, leading to such kingdoms as neither Alexander nor Napoleon ever dreamed of.

In the next number of THE CRISIS we shall pursue further this line of argument.

THE DOUGLASS MEMORIAL

A TREMENDOUS effort has been made by the National Association of Colored Women to preserve and restore for posterity the home of Frederick Douglass. $15,000 was the sum called for to pay off the mortgage and to put in shape the home and grounds. Of this sum, $2,395.20 has been raised since August, 1916. But considering the cause, this response is by no means rapid enough. On another page we publish the list of states which have already contributed, but some states have contributed nothing. Most remarkable of all the DISTRICT OF COLUMBIA has contributed not one penny! Let every church and every organization get busy and push forward in this movement. When it comes to honoring our greatest Negro, we can't afford to be slackers.

CONCERNING THE FREDERICK DOUGLASS MEMORIAL

By MARY B. TALBERT

THE first movement toward commemorating the one hundredth anniversary of the birth of Frederick Douglass was inaugurated by a special committee appointed by the Chairman of the Executive Board of the National Association of Colored Women, at their biennial convention, held at Baltimore, Md., August, 1916. A committee of five was appointed to prepare and carry out plans for a centennial celebration, which would be national in character, and which would have for its ultimate object the saving and restoring of the home of the greatest Negro that came out of slavery.

When the report of the Executive Board was adopted by the general body, this committee was enlarged by the president. Following the election of Mrs. Mary B. Talbert as President of the National Association, the joint committees appointed by Miss Hallie Q. Brown and Mrs. Booker T. Washington were asked to meet at the home of Mr. Douglass in Anacostia, D. C., and look over the home and grounds, look into the legal aspect and see if it was worth while to save to posterity this historic home of Douglass.

It is with the greatest pleasure that we are able to report that this project, unique in the brief history of the Negro in the United States, was considered favorably and the president decided to issue the call to all patriotic, race-loving Negroes to share in the celebration and to save and restore the home, in the same manner that the white women saved the home of George Washington. The call was made for $15,000 for the paying of the mortgage and for the restoration of the home and grounds.

The mortgage of $4,000 and the interest had first to be paid, and then the home put into proper shape. This called for a new roof, gutters, cellar and foundation, interior repairs including the repairs of all furnishings, and finally the beautifying of the grounds.

The committee realized that our people become very tired of any proposition constantly placed before the public, and hence the call was issued for funds large enough to cover the mortgage and for the restoration of the home and grounds in a manner befitting the honoring of the great Douglass. Mrs. Talbert soon saw that to

THE FREDERICK DOUGLASS HOME

raise so large a sum needed the combined help of our United Womanhood and she immediately enlarged the committee to fifty with Mrs. S. Joe Brown of Des Moines, Iowa, as general chairman, authorizing each one to use her influence to raise all of the money she could, so that we might report the entire indebtedness wiped out by one day's work.

At a meeting of the Trustees, held in June, the entire board signified their willingness to resign and place entire control in the hands of the National Association.

On June 30, Mrs. Talbert signed the check for $2,100 for payment of one-half of the mortgage and interest. Money sent to Mrs. Nettie L. Napier, Special Treasurer, was forwarded to Mrs. Ida Joyce Jackson, National Treasurer.

The first large contribution came from Miss Meta Pelham of Detroit, Mich., $220. The largest amount up to date has been sent in by a committee working under the leadership of Mrs. Addie W. Hunton and Miss Maricha R. Lyons of Brooklyn, N. Y., $380.

Donations have been sent in by loyal race men and women all over the country. The National Association will publish the honor roll, giving names of individuals and amount sent in by each.

The names of many prominent race men and women are still lacking, but we hope to hear from them before the roll is closed. We again make this appeal and urge all men and women who wish to honor the name and memory of Frederick Douglass to arise and in one mighty effort wipe out the mortgage and restore the home.

Here will be preserved all interesting relics pertaining to slavery. The table upon which Charles Sumner wrote his "Civil Rights Bill" is here. Here will also be seen the two famous violins of Mr. Douglass and many other interesting relics.

Let me say again to the great American Negro, "Love your race." No Negro should be an indifferent spectator. We should all co-operate in sustaining the hands of the National Association of Colored Women in the preservation of this site. Every loyal race-loving Negro should take an active, personal interest in everything that concerns the welfare of our race in America.

The name of every club or individual which sends $25 will be placed upon parchment and hung upon the walls of the home. For the largest donor, either club or individual, there will be erected a tablet to show to posterity the names of men and women who showed their loyalty by dollars and cents as well as by talk.

Alabama	$2.00
Arkansas	28.63
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Virginia	10.17
Washington	9.00
West Virginia	2.25
Wisconsin	25.00
Wyoming	.....
Households of Ruth	98.72
Total Receipts	$2,395.20
Paid on mortgage	$2,000.00
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If you have not given send to-day to

Mrs. Nettie L. Napier,
120 Fifteenth Avenue, North,
Nashville, Tennessee.

IDLEWILD

SLOWLY there are growing up here and there throughout the United States summer resorts, which are especially for colored folk. One of the most recent is Idlewild, Michigan. One leaves Chicago by boat at night, arriving at Ludington in the

morning. Thirty miles east of Ludington is Baldwin, the county seat of Lake County, where there are numbers of beautiful lakes full of bass, blue gills, perch and mascalonge. Here and there are trout streams and the woods abound in partridges, quail, rabbits and deer. Three miles east of Baldwin, on one of the prettiest of the lakes, is Idlewild.

Idlewild has a club house with reading, music and dining rooms and verandas for dancing. A number of cottages have been built and a tent city with board floors which serves as a hotel. The club house and tent city are on an island known as Island Park. Pretty rustic bridges connect the island with the mainland. One may enjoy golf, tennis, croquet, baseball, boating and fishing. Intoxicating liquors are prohibited, but there is plenty of exhilaration in the air. Persons who have visited Idlewild declare that it is one of the prettiest spots that they have ever seen.

Michigan, however, is too far for many of us, and often for persons of modest income who must, therefore, stay near home and at the same time avoid the ever-recurring race discrimination it is a puzzling query as to what to do with vacations. THE CRISIS has asked its readers to tell each other something about their more successful vacations and as a slight incentive we have offered a few small prizes. The essay winning the first prize is appended.

SCENES FROM IDLEWILD

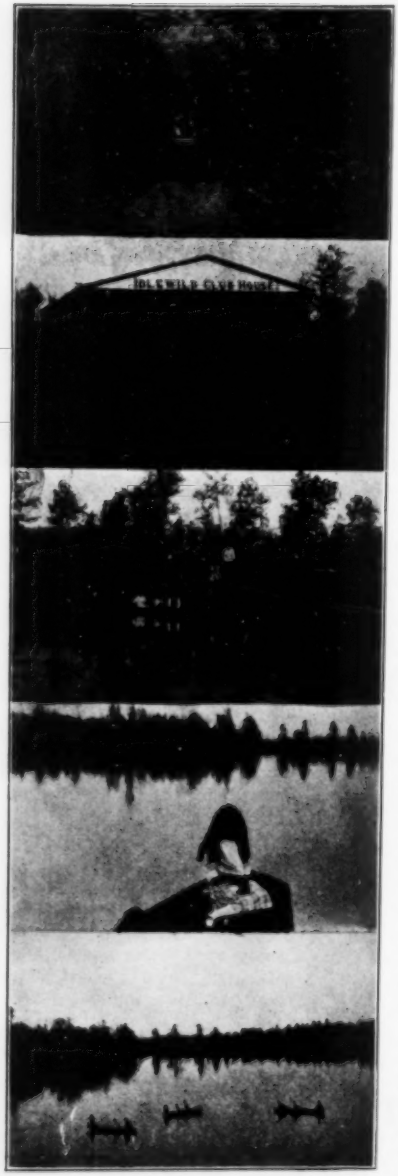
THE BEST SUMMER I EVER SPENT.

By H. H. THWEATT.

IT was a few feeks after the close of my term as principal of the High School at Thomasville, Ga., that I decided, in company with my wife, who was one of my assistant teachers, to leave the city for absolute rest—if there is any such thing.

I already had on my desk several tempting invitations from out of town patrons and friends to "come and stay awhile."

Mr. Dennis Perkins, a lusty rural youth of about eighteen years, had been attending my school to get a literary foundation of study for the ministry. His people also had invited us to their humble, but hospitable, old fashioned, commodious log cabin, located about twenty miles southeast of Boston, Ga., in the very center of a turpentine and farming district which was about ten miles from



SCENES FROM IDLEWILD

any railroad. Even the nearest mail box was about three miles away. My wife and I decided to accept this invitation and planned a fifteen days' outing. Before leaving, I gave instructions to my secretary to take care of my mail till I returned as I did not want even a letter to disturb us. Some time in early August, we took the train for Boston, Ga., where we were met by Mr. Perkins with his team and jogged along the road in good old country style for twenty miles to be dumped into the very midst of primitive life.

We were almost worshipfully welcomed by father, mother, children and a host of kinsfolks, as well as their friends. Our coming must have been heralded for the whole community had turned out to meet Dennis Perkins' teachers.

Besides fishing tackle and hunting accouterments, we carried along a graphophone and a kodak. We found great pleasure in entertaining the simple people with the Edison product, many of whom had not seen or heard one before. Every day, including Sundays, I was called upon to give a concert with that box "wid al' dem fo'ks an' dem music ban's in it."

My wife and I got as nearly back to primitive man in dress, and places to sleep, as we could without attracting any special attention from the country folks. Every day was back to nature. We studied the strange plants and animals that we saw and took notes in our minds as we avoided note books and pencils. We fished from boats on the lakes. We pulled fodder, picked peanuts, and indulged most frequently in that most luscious of summer time southern fruit, the watermelon. We breakfasted, supped and dined with the different folks of the community; were without restraint of dress, received no mail, sent none, had no kind of drinks, no ice—simply pure cool spring water—but a varied daily program of such enjoyment as can be found only a long ways from the railroad in the "sticks." Not dry sticks, but sticks bristling with shaking green leaves everywhere. Like two playful children, my wife and I roamed the cultivated fields, rambled through the woods, drank the healthful turpentine water that collected in the boxes of the pine trees, picked blackberries, waded streams, till we found our cheeks glowing with the hot blood of youth-

ful vigor and our limbs full of childish activity. Of course, an occasional snake would intrude itself upon us to remind us of the famous three horse head picture: "When shall we three meet again?" My wife, by taking to her heels, always answered the question in pantomimic style, "Never." The kodak has preserved to us some pleasant reminder of this holiday which I consider the "Best Summer I Ever Spent."

THREE POEMS

By LUCIAN B. WATKINS

FREDERICK DOUGLASS—ORATOR

DOWN in the lowly valleys, by the rills,
He said his simple prayers and made his moan;
Then caught the sudden thunder of the hills
And swayed the world—Heaven's eloquence his own!

PAUL LAURENCE DUNBAR—POET

GOD gave his struggling soul a Dream
That in its birth,
A Beauty and a Joy Supreme
Might bless the earth.
He dreamed. Along the Heavenward way
Of Love Divine
Men saw the Light and, day by day,
Knelt at the shrine.

SAMUEL COLERIDGE-TAYLOR—MUSICIAN

GOD set his soul to music, chord on chord,
As sweet as Heaven's hosannas to the Lord:
A lute of love moved by the Spirit Breath
High as Eternal Life and deep as Death!

LAUGHING IN AND OUT

By EDWARD IDE

WE pass by the moping man,
Since Mirth and Misery began.
We pass by the Moaning, Mourning,
With a hard and heartless scorning.
But the limber-hearted laugh,
Silvery syllables of chaff,—
These oftwhile us beguile
As we pause to listen, smile,—
Pause to catch another staff
Of the music!

Laughing, in and out they go,—
Negroes with a fate of woe—
In and out of shameful dens,
Mansions, palaces, or pens,
Club or jail, hotel or hovel.
If they swagger, if they grovel,
Well or ill—laugh, they will!
While we wonder, while we thrill
At an innocence as novel
As in children.

On occasions here and there,
(As the Disregarded fare,)
They accept the meagre dole
With whatever pain of soul.
Laughing in and out of season,
Laughing with or without reason,
Still they laugh, still they chaff,
Still they whistle off a staff,
Though it seems with utter treason
To the conscience.

In the mighty human tide,
They are shuffled to the side.
From the jungle and the slaver,
Borne to grief and trouble graver,
Yet they meet unequal strife,
Laughing in and out of life.
Come what may to their day,
They are witty, they are gay,—
To the drum and to the fife
Go on marching!

"Gray Eyes"

A Story by "Jack Howard" of the Baltimore Colored High School

I LOVED Mary Arden, my schoolmate, with her black curls and gray, shadow eyes; but Mary loved the handsome, reckless, Alton Brice, who ruined her and cast her off when she was but eighteen. I followed her one night and saw Brice spurn her and knock her down. I struck him with all the force I could command. The fellows pulled me off, but Price lay inert. "Oh! God! he's killed him!" cried Mary. I ran wildly away and took refuge on a cattleship bound for England.

Oh, the utter blackness of the days that followed; the fear, the dread of the law's heavy hand; the stern reality of the present life. Before that time I had never known real hardship or undergone great physical pain. I was the youngest man aboard ship. I was different too, and the men seemed to hate me for it. Every strapping stevedore tried to become my master, as the mate was his, and the great bearded-captain his. I fought at first but they were great, hard, hairy men and I had no chance. They beat me until I cried out in pain or lay upon the hay-strewn floor stunned and bleeding. Many a night I have rolled about in the corner which was alotted me to sleep in, trying to keep from crying aloud. And sometimes I have stood for hours by the rail under the cold stars, thinking of home; wondering if they would ever track me across the seemingly trackless ocean and take me back. Even when I slept horrible dreams broke in upon me. I dreamed of Alton Brice and his death-pale face. I fought with men who sought to drag me down into the deep, black waters. Often I saw Mary's face as I had seen it last. Sometimes she stretched her arms toward me, appealing aid; at other times she forced me from her in anguish and the rushing waves echoed her cry, "Oh, God! He's killed him!"

No detective waited for me on the docks at London and yet I hated the city, with its impenetrable fogs and foreboding, gray stone buildings. I went to sea again and plunged into the maze of the life that paupers know, a life that grinds and grinds until it kills body and soul.

For four long years I wandered around the world on sea and land. And God! the sights that I have seen; the truths that I have had branded into my soul with glowing irons. I wonder now that I could ever have dreamed or hoped or cared. You who have lived in guarded homes far from the real world that writhes and suffers can never fully know the Hell that life can be. Civilization—what is it but an outer covering, a veil, a mask that men throw over their conceited eyes to blind themselves to others' rights and others' sufferings? A mask that makes them feel themselves above the common herd in longings, feelings, yearnings, sensibilities; that makes them speak of slavery as a forward step in the development of man, because one man is raised upon another's back. One man is raised; another crushed.

The man who smirks and smiles and says the world is good and grand lies damnably. I have seen life in all its forms and death is common to me now. Only two months ago I saw a woman on the quays at Venice,

wallowing in her blood, three ghastly knife wounds in her slender body; an infant wrapped and swaddled, sleeping by her side. Last year I saw an English officer murder a brakesman as he would a dog. I have seen peons working in the fields of Mexico and my own people in the South's black belt afraid to raise their tired eyes lest they should die. I have looked in on sweatshops where women work, their backs bent and cramped; their pale faces pinched and drawn because they dare not stop lest they should die. I wonder not at War but rather at the crushing Hell of Peace. I wonder that the poor believe in God; I wonder that the Maker of this world lets this world live on. Some day, you say, the good must conquer; right will prevail. I wish that I could say it and believe it, but it seems to me a dream and I must dream no more.

A week ago I took my greatest risk and came here to Washington, just forty miles from home. I secured this wretched lodging here amid the filth and squalor which I have learned to bear without flinching.

"I must not drink," I told myself, "for it will do me no good. I will but brood and dream the more." But mad desire came. Oh yes, it is a habit now. I drank and dreamed again of Mary and a boy's romantic love.

Yesterday I came out of a bar and there, standing beside a black touring car was Jimmy Scott, well and happy. I drew back then, laughing at my folly, hurried on. He would not know me. But he did know me, in spite of all the change he knew my face.

"Clark Hayward!" he cried as he grasped my hand in his old free manner. "Where the devil have you been all these years?"

The old animal fear for my freedom burst out.

"I suppose you are going to give me up?" I asked.

"For what?" he demanded in surprise.

I thought he was trying to play with me, "Oh Hell," I said bitterly. "Don't play with me. For the murder of Alton Brice, of course. You saw me kill him."

He placed his hands firmly on my shoulders and looked into my face. "Clark," he said, "haven't you heard? You did not kill him. He came to in half an hour's time and went home."

I could not answer him for a long moment and when I did speak it was not of the man but of the woman.

"And Mary? What became of her?" I asked.

"God knows. She left town with her child a few weeks after the fight."

"Didn't he marry her?" I asked. "Didn't he—? By God, I will kill him now!"

Jimmy smiled. "A woman has saved you the trouble. He was killed, shot dead in a New York cafe. So cheer up and come with me home to dinner."

I thanked him but refused. "There is one other thing I want to know," I said. "My father. Is he still alive?"

"No, Clark," he replied. "He died the year before we moved over here."

I shook his hand again and, turning, left him wondering, his youthful brow furrowed in pity; his eyes gazing sadly after me. Dear old Jimmy, never too good or too bad. He sympathized in his boyish way with the sorrows of others; he laughed the next moment in his own happiness. He knew naught of life and thought little of death. And yet how happy he was, how blindly, how selfishly happy!

I reached this dusty lodging house early last night and went to bed, but I could not sleep. In the little room across the hall a child cried piteously and a woman groaned. Somehow it unnerved me. It made me symbolize the spirit of the world, a child's cry; a woman's groan; a man's soul-racking, tight-lipped silence.

About midnight the landlady knocked gently on the door. She is a poor old soul, her mind weakened by rum and hardship, but underneath it all her heart is good. She knows suffering and understands. She is not so far removed from the rest of God's creatures that she can laugh at pain and scorn the suffering of a human being.

"Mr. Thompson," she called (I had gone by that name to avoid arrest). "The woman across the hall is dying. Would you go to the drug store on the corner an' call up a doctor? I hates to bother you but I kin hardly walk tonight and can't go out in this rain."

I assured her that it would be no trouble and, leaping out of bed, dressed hurriedly, and went upon my errand. I called some

sleepy physician from his slumbers and returned. The woman still groaned in pain. I opened the door slowly and stepped into her room. She lay under the scantiest cover, her face toward the wall, her shoulders heaving as she cried.

"Madam," I said, "the doctor will be here soon, I hope."

She turned. The flickering lamplight shone full upon her face, all flushed with the ravages of fever. I saw a tangled mass of raven hair, a perfect mouth, and two great eyes, sombre and gray. The very eyes that I had seen before me day after day and night after night all these dreary years. I started back, as one who sees a ghost. She started, too, then fell back and gazed intently upon my face.

"Mary!" I cried.

Weakly she murmured, "Clark!"

In a moment I was on my knees beside her.

"Oh, Mary, you are suffering, be quiet." 'Twas all I could say.

"No, I'm not suffering now," she said. "But I have suffered—a great deal, Clark."

She did not seem surprised that I should be there beside her and talked on hurriedly.

"I know I'm dying and I'm glad, so glad! Why did I live? Why could I not have died before I met him? Why did God let him live to ruin our lives, both yours and mine? You look old, Clark, very old."

I did not answer and she went on.

"I might have been so happy," she murmured. "I might have loved you; but I was wild, a wilful, foolish girl and you worshipped me until I tired of your adoration. I wanted fire—not love, I suppose; but before God, I loved him. I loved him, Clark!"

She covered her face in the bed clothes and sobbed hysterically and one who slept at her side, and whom I had not noticed until now, awoke. It was a little boy about four years old. He sat up and looked mournfully upon his weeping mother. Then he turned to me a cherub's gold-brown face and eyes as gray as dawn, his mother's eyes.

He has awakened now and is looking silently upon me as I write. Before she died she made me promise to take him. "You are good, Clark," she said. "Keep him and make him good, as you would make your own."

The madness of the old dream overwhelmed me. I bent and gently kissed her trembling lips.

"I promise you," I said, and then she died.

She lies there in the room across the hall and I have brought him over here, this quiet little fellow who seldom smiles and in whose baby eyes the seriousness of life seems lurking now.

"Make him good," she said.

It is a dream. His mother's weakness; his father's vice; my own new-found, cynical harshness. What has he to hope from these? Yet I must try. Because I loved his mother? No. That was a dream. Because God loves the child? Because God loves the child. That is no dream, I pray. He must grow strong and he must know the world; its suffering and its sorrows. He must not dream and he must not shirk, he must know. He must be good and true and pure in thought, prepared to fight and suffer and, if need be, die for the right, as did the son of another Mary in the long ago. My shattered life from now on must be given to him. It is my task. I must not fail. I *will not* fail, Gray Eyes, I promise you.

TEARS AND KISSES

By G. Douglas Johnson

There are tears of emotion, of joy, of surprise,
There are tears far too deep for the lakes of the eyes.
There are kisses like snowdrops, pink kisses and red,
There are kisses that live in the hearts of the dead!

The Looking Glass

LITERATURE.

"THE Poetic Year for 1916, A Critical Anthology," by William Stanley Braithwaite, is one of the important books of the season. In this volume Mr. Braithwaite allows himself and three other characters under the mythological names of Jason, Psyche and Cassandra to discuss at large the values of the school of modern poets. The book is very exhaustive, for the critics review and quote not only from the better known writers, such as Untermeyer and Miss Burr, but from many obscure poets, whom Jason cleverly calls "the dandelions and anemones among poets—or, to be flat and offensive about it, the minor poets." Besides, the critics discuss such publications as "The Present-Day Poets of America and Great Britain," "An Anthology of the New Verse," "A Book of Princeton Verse," "The Catholic Anthology," "Some Imagist Poets, 1916," "The Chicago Anthology," and the author's own "Anthology for 1916." Of course, such a work is bound to be discursive, but for anyone who is truly interested in the curious trend of latter-day verse and who has time to spare, the "Critical Anthology" is both diverting and informing. One certainly would not need to read the poets themselves after a thorough perusal. The volume, which is published by Small, Maynard and Company, Boston, is beautifully got up and would adorn any library. The author in a prefatory note acknowledges his indebtedness to Mr. Alain LeRoy Locke for many helpful suggestions.

THE RIOT IN EAST ST. LOUIS

THE FACTS

THE New York *Herald* says:

Anywhere between twenty-five and seventy-five Negroes and at least half a dozen white men have been killed in race riots that have startled East St. Louis since last midnight. Black Valley, the big Negro quarter, was set afire by the mobs of whites and the flames have spread steadily until the business centre of the city is menaced at midnight.

The New York *Call* gives a little more detail:

Negroes are being shot down like rabbits and strung up to telegraph poles.

The official police estimate at 9 o'clock put the number of dead at 100. They reach this total partly through reports that many victims have been pursued into creeks and shot, burned in buildings or murdered and thrown into the Mississippi. The exact number of dead probably will never be known.

Six Negroes were hanged to telegraph poles in the south end of town. A reliable white man reports having counted 19 Negro corpses on a side street.

THE CAUSES

According to the New York *Tribune:*

Michael Whalen, president of the Central Trades and Labor Council here and likewise city clerk, gave one explanation of conditions which he thought led to the rioting.

Last summer 4,500 white men went on strike in the packing plants of Armour & Co., Morris & Co. and Swift & Co. Eight hundred Negroes from the South came into the plants as strikebreakers. When the strike ended the Negroes remained at work and an equivalent number of white men failed to get their jobs back. Since then there has been a stream of Negroes arriving. At least 2,500 Negroes have come from the South in the last year.

Managers of plants mentioned by Mr. Whalen asserted that not a white man had been deprived of work because of the Negroes. Even with the Negroes it was difficult to get enough labor, they said. They explained that rosy letters written back home by the first arrivals accounted for the continued influx from the South. The Negro laborers were particularly pleased to get the same wages and hours as the white men.

The New York *Herald* says:

The rioting is a revival of the riots of a month ago, when the leaders of various labor unions found that many Negroes were being imported from the South. The unions had been arranging for a big strike, and the Negroes were induced to come here from the South to be ready to take the strikers' places.

The New York *Times* adds:

The disorder began when a mob of 200 Negroes fired on an automobile load of policemen last night, killing one.

C. W. Wallace, editor of a Negro religious publication, said the firing on the police was due to a misunderstanding. According to Wallace's account, a Negro minister, a Negro physician, and himself were returning from St. Louis last night when they saw white "joy riders" ride down a block in Market street inhabited by Negroes and fire into the houses. The neighborhood was aroused and the Negroes armed themselves. Wallace did not see the Negro mob fire on an automobile filled with policemen, but he said a witness told him that the Negroes thought when the police automobile stopped it was the joy riders returning. The shooting began, he was told, before this misunderstanding was removed. It was said that the policemen were in plain clothes.

THE ATTENDANT CIRCUMSTANCES

This comes from the New York *Times:*

It is estimated that 50,000 men and women were in the streets and that more than two-thirds of this number were armed. Small boys carried revolvers and were shooting at the blacks. Two hundred militiamen were on duty in the zone affected by the fire, but despite fixed bayonets they were unable to control the mob.

One section of the mob gathered around a lone Negro on Fourth street, near Broadway. A rope was thrown around his neck and he was hoisted up a telephone pole, but the rope broke. Men and women in the mob shouted gleefully as the Negro fell into the gutter, while half a dozen men riddled his body with bullets. Negroes are lying in the gutters every few feet in some places.

Whenever a white man attempted to drag a Negro from the street, intending to give him medical attention, the mob with drawn pistols forced him to desist. Several Negroes who were killed were thrown into Cahokia Creek.

A mob of more than 100 men, led by ten or fifteen young girls about 18 years old, chased a Negro woman at the Relay Depot about 5 o'clock. The girls were brandishing clubs and calling upon the men to kill the woman.

A lone Negro man appeared in the railroad yards. The mob immediately gave up the chase of the woman and turned upon the man. He was shot to death.

While straggling groups of soldiers and police looked on, a large crowd of white men gathered at Fourth street and Broadway at 7:30 o'clock and captured two Negroes who ran from the rear of a burning building. Placing a rope around their necks, the mob attempted to hang them to a telephone pole. The police and soldiers did not offer any interference. Finding the rope inadequate for the weight of the men, they were dragged screaming to an alley, where many shots were fired into their bodies.

One of the Negroes was dragged back to the pole and a new rope was tied around his neck. As two white men attempted to pull him into the air, the rope broke, throwing the white men on their backs, to the amusement of the mob. The Negro fell to the ground, dead.

Three more Negroes were seen by the mob as the terrorized blacks were trying to escape from a burning building. One of them was strung up to a telephone pole and the other two were shot. The bodies were left in the street.

The New York *Herald* says:

The burning quarter is hemmed about by a ring of desperate and armed whites who are firing at every Negro as he darts from his blazing home. Usually the fugitive's body is pierced by a dozen or more bullets before he has run twenty yards, and he crumbles up and falls in the flame-swept street.

As the flames would drive a Negro—man, woman or child—from a dwelling, frequently their clothes burning, the mob would set up a great shout and rifles and pistols would be fired. So far no Negro is known to have escaped. The whites have a merciless net about the Negroes and the cry is:

"Kill 'em all!"

The rioting grew more serious at half-past one. A car was stopped, the trolley pulled from the wire, and a mob of white men invaded the car looking for Negroes. One was taken off, beaten and kicked and then shot. He died in an ambulance. While that disturbance was raging another car appeared. As the car was halted, white women and white girls boarded it and, seizing shrieking Negro women, dragged them into the streets, where they were pounded and kicked.

A few minutes later, as a crowd was attacking Negroes, one Negro was shot in the head. The crowd cheered as policemen put him in an ambulance. Militiamen witnessed that scene, but did nothing to disperse the mob.

In the business centre the whites, emboldened by the absence of police and soldiers, attacked Negroes wherever they were seen. Agitators speaking at street corners, inflamed the mob.

While one agitator was speaking a harmless Negro, an old resident, started to pass. A white man hit him a blow in the face. Others knocked him down and kicked him. As he lay in the street a white man pushed the crowd aside with his revolver and, deliberately taking aim, fired five times. Only two of the shots took effect, one in the arm and one in the leg. As the mob fell back the Negro jumped up and ran.

The New York *Evening Sun* continues:

When the torch was applied to the shacks in Black Valley, the scene was indescribable. Members of the mob armed with rifles, shotguns and revolvers stood at the head of each street and as the Negroes dashed out to escape the flames they were fired on. In one street seven bodies lay almost on top of each other to testify to the marksmanship of the rioters.

This brutal murder is vouched for by the Baltimore, Md., *American:*

A newspaper reporter, who was in the thick of the trouble last night, related a particularly brutal story. A white man, observing a cowering Negro, approached and said:

"Come with me into this alley; you'll be safe there; there's a soldier there."

The Negro followed. In the alley the white man calmly shot his victim through the head and sauntered back into the street, presently joining a mob intent on a rope- and lamppost lynching.

It continues:

The police force, which numbers 60, was charged with negligence in attempting to quell the violence. Of all the incidents of the riot related today, not one told of a single act of bravery on the part of the police or

guardsmen. Anxious citizens, who inquired of individual militiamen why they did not stop the looting and murder which were going on, in many instances under their very eyes, received grins for their reply. Some of the soldiers were disarmed by the rioters.

Women, according to the New York *Call*, took a prominent part in the disorder:

Six girls pursued a Negress around the main railway station, termed locally the "relay depot." A mob formed behind the girls, who were screaming frantic epithets at the terrified black girl.

"Send them back to Africa!" "Kill them all!" "Lynch them!" shouted the young women. Suddenly the crowd swept from the trail of the Negress.

A yell arose, "There's one!"

A Negro was walking on the railroad tracks. Before he realized his peril, he was killed. Half a dozen pistols cracked, and the man dropped without a chance to run.

Two white girls, neither more than 17 years old, were cheered when they dragged a Negro girl from a street car, removed her slippers and beat her senseless with the sharp wooden heels.

The New York *World* also mentions the negligence of the guardsmen:

"The soldiers took sides with the mob," said a Negro. "The militia, as far as I saw, fired two shots. Both shots killed Negroes. The police also were on the side of the mob."

THE RESULTS

The New York *Herald* says:

Estimates were made by the authorities to-day that more than half of the city's Negro population has left. Many Negroes escaped over the bridges into St. Louis, Mo., on Monday night and thousands were escorted out of the city by the military authorities yesterday. Scores of homes in the Negro section are deserted. It is estimated that before the rioting more than twenty thousand Negroes lived in East St. Louis.

The New York *World* gives this tragic account of the exodus:

Thousands of Negroes streamed across all Mississippi bridges to-day into St. Louis, the fear of death on them. Watchers at the St. Louis end of the Eads Bridge are said to have estimated them at 7,000. A stream crossed the Merchants', McKinley and the free bridge in almost equal numbers. The hegira was a pathetic procession of families. All day long men and women bearing their household goods bundled in sheets on their heads and accompanied by troops of children passed over.

A few whites, says the New York *Call*, helped them to flee:

Flight and deportation of Negroes, of whom there are 10,000 in East St. Louis, already is on. Motor trucks, crammed with blacks and guarded by soldiers, have been crossing the Mississippi to the Missouri side all day. Some went of their own accord. Others were removed by Col. Tripp. Armour & Co. lent a fleet of motor trucks for the exodus.

ECHOES

Press comment varies from the "holier-than-thou" attitude taken by most of the Southern papers, to the really sincere effort of a few publications to find something deeper and more vital than race-prejudice behind this shameful outbreak. The New York *Call* says:

Races are involved, to be sure, but the fundamental cause is not racial, but economic, and until that is understood white men and black men will continue to murder each other, with the latter contributing most to the slaughter, as, being the weaker party, they always must.

We admit regretfully that few white men understand this, and still fewer Negroes. But until it is understood, and action deduced from it, these hideous scenes will continue. There is no such thing as a solution of the so-called "Negro problem" without a solution of the immeasurably greater labor problem, of which it is but a part. There is no escape for the Negro in flying from South to North or from East to West, or in any direction whatever. He can, en masse, no more get away from his "prob'em" than a man can abandon his shadow, and that is quite as true of the white workingman also. An individual Negro may go, say, to a country like England and find better social conditions, but the mass of Negroes cannot. They would simply bring the "problem" with them.

This comes from the New York *World:*

Calling the mob attacks on Negroes in East St. Louis, Ill., "worse than anything the Germans did in Belgium," William English Walling, a prominent pro-war Socialist, sent a telegram to President Wilson yesterday asking "swift and severe punishment" for those responsible. He acted as a member of the executive committee of the National Association for the Advancement of the Colored People.

Most important of all is the outburst of Colonel Roosevelt in the presence of Mr. Gompers at the meeting in Carnegie Hall to welcome the Russian Envoys. The New York *Herald* prints the following account:

"Before we speak of justice to others it behooves us to see that we do justice in our own household." The speaker then plunged into a warm condemnation of the race rioting, "for which, so far as we can see, there was no justification and no provocation, and which was waged with such appalling fatality as to leave an indelible stigma upon the American name. When we applaud the birth of democracy among another people and praise the spirit of democratic justice to all, which they have avowed, it behooves

us to express our deep condemnation of the acts which give the lie to our words within the limits of our own country.

"It is impossible to justify mob violence. The duty of the government is first of all to suppress disorder. Then, upon its foundation of law and order, it may rear the structure of justice. The cheapest and most common form of sentimental debauch is to give free expression to sentiments of virtue as found somewhere else while we have not yet put our own house in order."

Mr. Gompers replied, saying that he wished he had with him a telegram from the head of a strong labor organization in Illinois which showed how for a long time capitalists of East St. Louis had been "luring colored men into that city to supplant white labor, and often, after the Negroes had been herded into town by the thousands, they found they had no place provided for them where they might lay their heads."

Mr. Roosevelt would not be silenced. He continued, according to the *Herald:*

"I am not willing that a meeting called for the purpose of commemorating the birth of freedom in Russia shall be made the vehicle for an apology, implied or otherwise, for the unspeakable brutalities committed upon colored men and women and children recently in East St. Louis.

"Justice with me is not a mere form of words. How in the name of Heaven can we consistently praise Russia for doing democratic and undiscriminating justice to the men within her borders if we seem, even by implication, to tolerate apology for the criminal atrocities committed within one of our own States? In the past I have had to listen too often to the same kind of apologies for the murders committed against the Armenians and the Jews.

"I am a democrat of the democrats, and I'll do anything in the world for the laboring man except to do what is wrong, and that I refuse to do for any man." Approaching Mr. Gompers, who sat apparently astounded by the storm he had precipitated, Colonel Roosevelt shouted:

"I do not care one snap of my finger, though, for anything that may have been said in a despatch by the head of the strongest labor organization in the State of Illinois. I say to him and I say to you, sir, that there can be no justification, no apology for such gross atrocities. These things occurred in a Northern State, in which the Negroes are in a minority. If the white men of Illinois cannot protect themselves by their votes, without resorting to the murder of defenceless women and children, then I say that they are unworthy to exercise the manhood franchise.

"I'll do anything in my power to protect the laboring man in the enjoyment of his rights. But when there is wanton murder I will put it down ruthlessly and discuss the causes that may have brought it about afterward. We are gathered here to-night to greet the distinguished representatives of a nation that is standing now for democracy and an equal justice to all. Never on such an evening will I consent to sit silent and listen to apologies for the murder of the innocent and the helpless!"

THE REAL AMERICAN FOLK-SONG

THE real American folk-song has not been produced in America except in a single part of the country, writes Mr. Oscar Seagle in the *Musical Courier*. He says:

Those early colonists who settled the country were not a folk in the true sense of the word. They were instead the representatives of peoples who had already developed a considerable civilization and had passed far beyond the stage in a people's growth when it gives birth to folk art. Some of them, it is true, brought traditional songs with them which survived wherever the conditions were favorable. It seems to the writer, for instance, that the songs of the Tennessee mountaineers will be found eventually to have such a history. Once here the colonists continued, or strove to continue, such artistic development as they possessed upon their arrival. They attempted to build upon the art of Europe, and our composers ever since have but emulated the achievements of the Europeans.

In the South, however, lived the one people who because it was unhampered by civilizing influences could produce songs of a folk nature. The black slaves were illiterate and unschooled; what is more, the slavery under which they lived precluded the cultivation of the arts of civilization. Yet from their native Africa they had brought a love for music, and particularly a rhythmic sense, that had to find expression. In their work and in their religious gatherings the emotional invigoration of song was a necessity.

No one knows the author of either words or music of any of the Negro spirituals. They grew together, taking shape under we know not what conditions, and apparently in most cases were not the product of any one individual. The method of their composition was probably somewhat of the following nature: Among the Negroes there was always a leader who would start a song with some particular reference to his religion or to his work. His fellows would take up the refrain. The leader improvised upon the verses as he went along. The melody simply followed the word line. Once the song was received with pleasure, it might be repeated. As time went on additions or deletions were made according to the whim of the singer. These songs thus born survived through the simple process of oral tradition.

Mr. Seagle resents the occasional effort which is made to deprive the Negro of this honor:

Certain writers on the subject, while admitting this fact of their origin, deny that they are altogether the creation of the Ne-

gro, but insist that the music is but the servile imitation of such as the slaves may have heard from their white masters. This objection, however, has been disposed of by the more reliable scholars because of the peculiarity of their intervallic and rhythmic elements. In the present consideration of the subject the writer must ask his readers to accept this bald statement as true, since to go into an exhaustive investigation would consume more space than he has at his disposal, and besides his purpose is primarily to interest his readers in the enjoyment of this unique product of American music. That such peculiarities do exist is attested by the difficulties experienced whenever attempts have been made to record the spirituals in terms of our musical notation and by the failure in interpretation that falls to the lot of any singer who would sing them in strict accordance with the recorded version.

Unfortunately, no definite effort was made prior to the Civil War to record scientifically these songs. Since then various attempts have been made, but they have been sporadic and have not begun to cover the field. In spite of this neglect we have at present records of over 500. The field, however, has only been scratched; a treasure still lies ready for the first enthusiast who, equipped by training for the work, will devote a few years of his life to their compilation.

It is highly necessary that the work be undertaken as soon as possible. Great changes have taken, indeed are taking, place in the South that render it more and more difficult to secure versions of these songs. Since the days of the reconstruction the Negro has been subjected to the influences of freedom and its attendant education. To-day he endeavors most of all to emulate the white man in all things, and by the same token to discard the customs and traditions of his own race. The young Negro of to-day does not know nor is he interested in the songs of his fathers. He is rapidly forgetting the spirituals, and it is only where the old darky who has known the days before the war can be found that record of these songs can be made.

In spite of their humble origin the Negro folk-songs are likely to form the very root of the great American production of the future. Mr. Seagle continues:

Apart from the value the spirituals possess in themselves, they may ultimately serve the same purpose as have the folk songs of other countries in the development of the higher art forms. The folksong is the true basis for the development of a nationalistic music.

Antonin Dvorák recognized the value of the spirituals and drew upon them for the thematic material of the "New World" symphony and the quartet for strings. But American composers have been diffident about using them. In fact, I think that few American composers have taken the trouble to investigate them at all. The prejudice against the black race dies hard and even in matters of art it still exists.

The composer of our so-called popular music has not hesitated to use them, particularly their rhythmic elements, and the snap which characterizes over sixty per cent of the spirituals forms the rhythmic basis for rag-time. That only the cheapest of our musical expression should find inspiration in the spirituals might seem to condemn them, were it not that the cheapest frequently seizes upon the best in an art—particularly if that best be also the obvious—and makes it serve its base purposes. No, the fact that rag-time took one of its elements from the spiritual does not damn the spiritual, but rather would prove its all-appealing quality.

WANTED—A DEMOCRACY

N. C. A. RAYHOUSER, in a letter to the editor of the Ohio *State Journal*, Columbus, O., wants to know what is the use of a world democracy without world justice. He says:

If the "world is to be made safe for democracy" it must also be made safe for absolute justice. And that justice must be measured by a single standard. Theories are nothing if not translated into deeds. Democracy is nothing in state papers if the principles of the democracy are trampled upon by law makers and executives. The foundation of all good government is law and order, the cornerstone is justice, and honor is its crowning capital. There never was, there never will be, good government that does not rest upon the constitutional rights of every citizen.

If the world war results in a world democracy, will the Negro citizen participate in its blessings? Will courts and administrations establish an imaginary color line? Shall there be one interpretation of the law for the white citizen and another and harsher interpretation for the Negro? Shall he be discriminated against on account of race?

Can we harmonize injustice to the Negro in practice with the claim that we are in the war for democracy and humanity? The American people are pouring out billions of treasure and blood ostensibly to widen the bounds of democracy. Will the Negro be thrust outside of those bounds? Can we trample upon the rights of Negro citizens without ultimately imperiling the rights of the white citizens? Can we, with safety to our free institutions, deny justice to the Negro and keep him in ignorance? Nearly 12 per cent of the population in the United States is of Negro blood. It may be made an important factor in the material progress of the nation or it may become a menace. Which condition is to be preferred? It is for the interest of the white citizen as well as for the colored citizen that there shall be equality before the law of both

races. There should be no color line drawn, all on one side of which be declared outlaws.

Did President Wilson in his address to Congress forget the thoroughly undemocratic treatment of a whole mass of people in this country? Benjamin Albin Arnold, writing in the New York *Evening Post*, feels this must be the case:

President Wilson in his address to Congress said that we shall fight for the things which we have always carried nearest our hearts—for democracy, the right of those who submit to authority to have a voice in their own government. The more I read and think of these words the more I think of conditions in this country that surely cannot escape the notice of the President. I wonder if he ever thinks that he can convince the world that America really stands for humanity so long as he never raises his voice in behalf of the down-trodden people of his own country. I wonder if he ever thinks of the State Governments of the South, many of them more despotic than any in Europe; of the thousands of American citizens deprived of the right of suffrage, guaranteed them by the Constitution of their country; of the Jim Crow cars, segregation acts, and other hardships heaped upon a defenceless people without cause; I wonder what he thinks of the affair at Memphis, when people came from miles around to see a poor wretch burned to death.

We hear a lot about the cruelty of the Germans, and that the world can only be made safe for democracy by the destruction of their power. I think if the President would notify the Governors of the Southern States that lynchings must cease, and that every unfair law be erased from their statute books, he would go a long ways toward making this country the real champion of the cause of democracy.

I cannot understand how it is that America is willing to spend her treasure and the blood of her sons to secure liberty for the Belgians, Poles, Germans, and all the other nations of Europe, and at the same time deny to ten millions of its most loyal subjects the liberties guaranteed them by their Constitution. The American Negro is humiliated and degraded every day by his Government; he sees great signs telling men that their country needs them, and when he tries to enlist he is coldly refused.

Here is a significant bit from the Macon, Ga., *Telegraph*. Speaking of registration day, the editor says:

In Jasper county, where there has before now been serious racial trouble, women's organizations had a flower and a little emblem for every man who registered. *On the coat lapel* of every white man was pinned the little tribute by a white woman, *into the hand of every Negro* was placed a similar little tribute by the white women. The line was drawn clearly, boldly though tactfully, but the universal service got its recognition.

The italics, of course, are ours. Yet these women are not too proud to have Negro soldiers fight for them.

THE AFFAIR AT SCHENECTADY

THE strike in the General Electric Company at Schenectady has been amicably concluded. The *Gazette* (Schenectady, N. Y.) says:

According to Mr. Emmons, King, the Negro student-worker, will remain in shop 23 under the exact conditions which obtained when the men walked out.

Mr. Emmons, who is the company's vice-president, has issued the following statement:

"I am glad that the men have accepted my advice and will return to their places and will work peaceably with all their fellow workmen.

"The young man, Wendell King, remains in his present place."

The Schenectady *Knickerbocker Press* makes this significant observation:

The fact that 5,000 men have been idle for eight days because one Negro student was doing the work of a machinist, is proving expensive to the strikers.

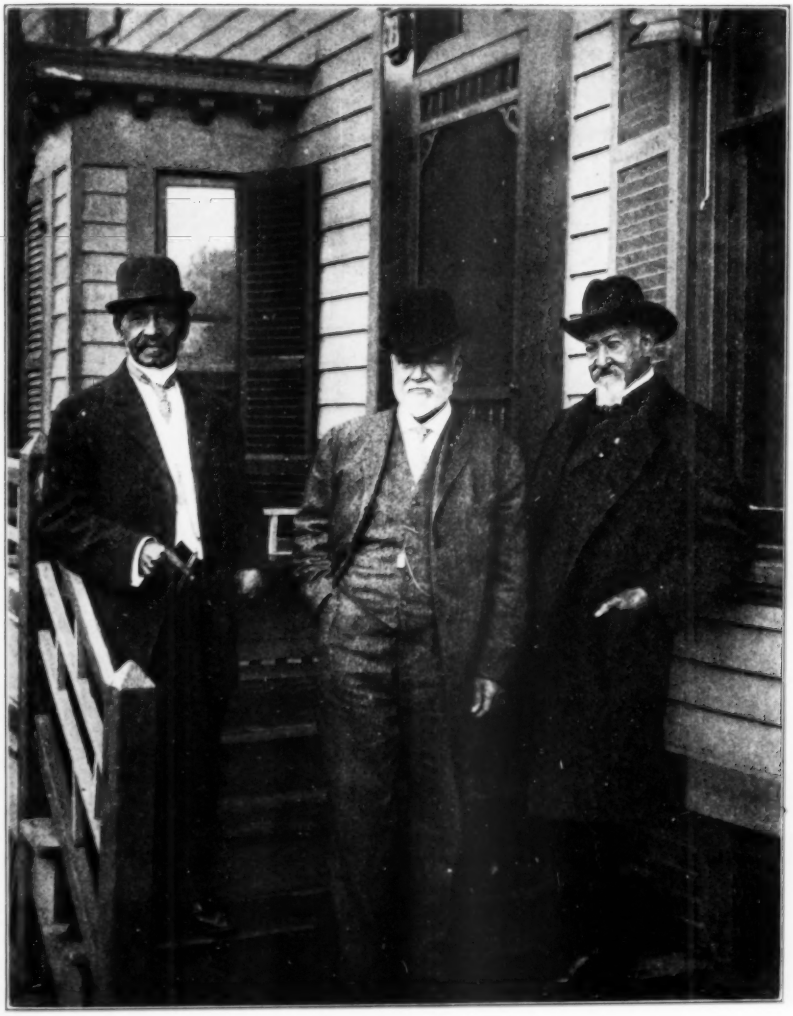
The impression left by the strike has not been a pleasant one. The Utica, N. Y., *Press* feels that—

The Schenectady incident is symptomatic. From denial of political rights and equal protection of the laws to denial of economic opportunity to the Negro and finally even of the commonest subject rights are natural gradations. Both or either constitutes a flagrant violation of the democratic spirit of which America has been too fond of believing itself the especial champion and guardian.

And the Charlotte, N. C., *Observer* cannot miss this opportunity to remind the North of its inhospitable reception of the Negro immigrant:

The reception of the Negro in the North has not been entirely up to his expectations in all cases. If the truth were known it has met his previously conceived notion in but few. At Schenectady two thousand workmen went out on strike because one lone, unoffending Negro had been given employment in the shops—and this in war times when the employment of an undesirable laborer might have been expected to be minimized. In normal times the appearance of a Negro among the Schenectady workmen might have resulted in a riot instead of a simple strike. The significance is in the fact that these workmen supposed that one Negro having been admitted to work alongside them, others would naturally follow, and they will not stand for that.

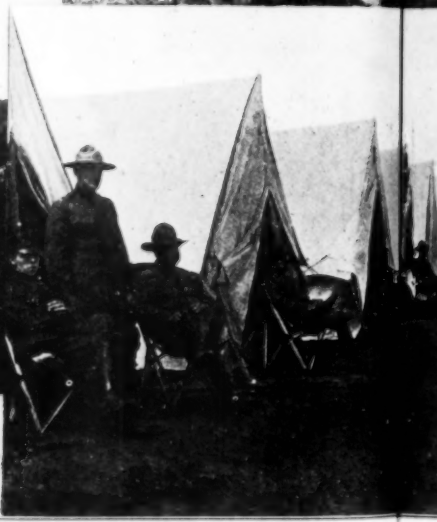
Shadows of Light



THE LAST OF THE "OLD GUARD"

M. W. Gibbs — Ex-Gov. Pinchback, — James Lewis

Who is the Sole Survivor



1. GEN. SMUTS AND LABORERS FROM SOUTH AFRICA IN FRANCE.

2. ST. CHRISTOPHER CROSS-COUNTRY TUSKE
TEAM, ST. PHILIP'S CHURCH, NEW YOR

5. AFTER THE FIRE IN ATLANTA, GA.

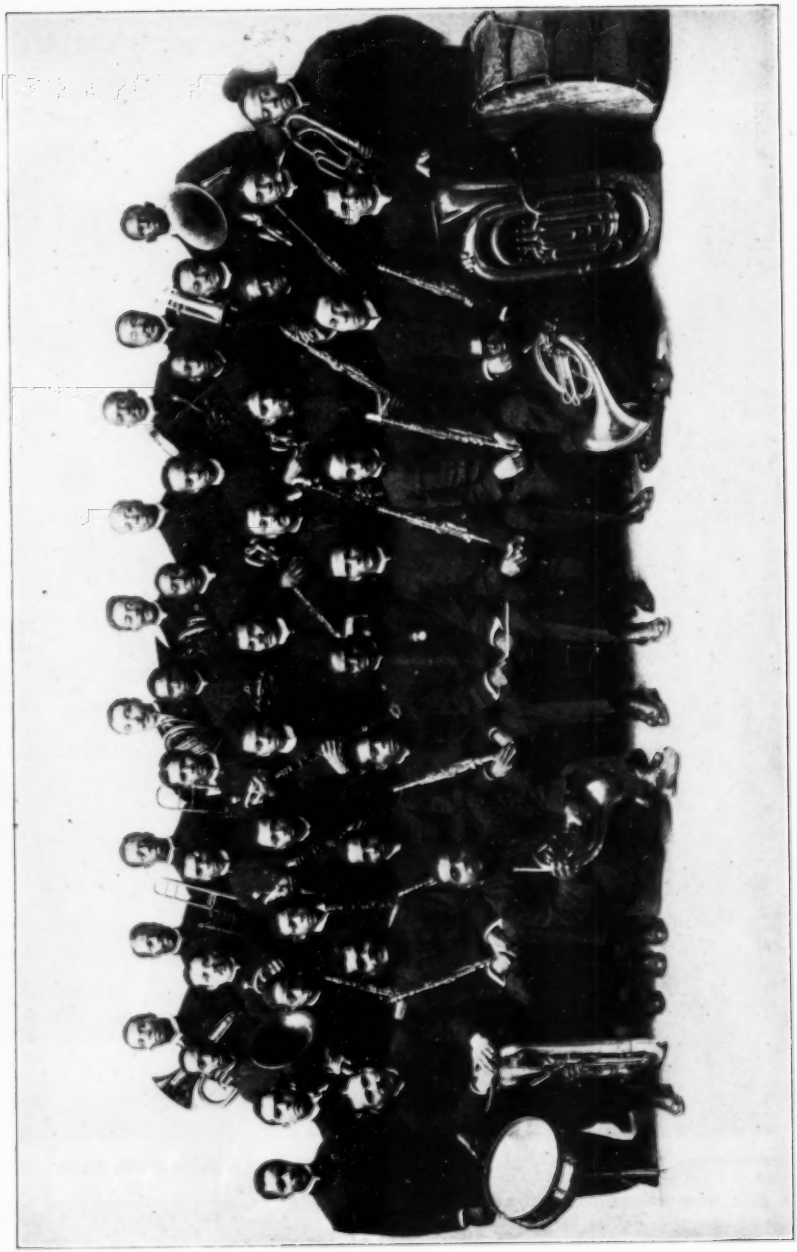
6. OFFICERS' ROW, 15TH REGIMENT, N. G. N. Y.

TUSKEGEE COMMENCEMENT PROCESSION.

4. THE CELEBRATED CUBAN BASEBALL TEAM.

7. NEW YORK'S COLORED REGIMENT IN CAMP.

8. COLORED LABORERS FROM SOUTH AFRICA ON THEIR WAY TO FRANCE.



E. E. THOMPSON'S BAND, NEW YORK CITY.

National Association for the Advancement of Colored People

THE LYNCHING AT MEMPHIS.

THE Field Secretary, during the latter part of May and the first part of June, made a tour of the branches in the larger cities of the Middle West. He attended and addressed the St. Louis District Conference, which met at St. Louis, and the Great Lakes Conference, which met at Detroit. He also visited and spoke for the branches in Louisville, Cincinnati, Indianapolis, Chicago, and Cleveland. From Cleveland he proceeded to Memphis to investigate and make a report on the burning of Ell Person. The following is a condensation of that report:

On Monday, April 30, near six o'clock, Antoinette Rappal, sixteen years old, got on her bicycle to go to school. She never returned.

. On Wednesday, May 2, the "Memphis Press" printed a story of the missing girl under the headline, "War Lures Girl of 15 to Leave," and containing an account of Antoinette's oft expressed desire to join the Red Cross. The girl's mother was reported as believing that her daughter had left home for that purpose.

The Memphis papers of Thursday, May 3, published accounts of the finding of Antoinette in the Wolf River bottoms. The girl's head had been severed from the body with an ax. The only clues were: dents of an ax in the soft ground, filled with blood, a man's white handkerchief with the corners torn off, and fresh automobile tracks nearby. Later, the detectives found a white vest or coat near the scene of the murder. The theory held by the police was that the crime had been committed by two men. This theory was held because Antoinette was strong and athletic, weighing 130 pounds, and because the position of her body indicated that more than one man had abused and slain her. Suspicion fell on Negro wood choppers, a number of whom worked in the vicinity. One of these was arrested but was released when his white employer testified that he had been at work all day on the date of the crime. The papers of Thursday morning also carried an account of an attack on a white woman by two unknown white men, who got away.

On Thursday night, Sheriff Tate arrested a deaf and dumb Negro named Dewitt Ford, who claimed to have witnessed the tragedy. Ford accused Dan Armstrong, a Negro timber cutter, of being the criminal. Armstrong was arrested, but P. O. Stockley, his white employer, clearly established that he had reported to him for work at six o'clock Monday morning and had worked all day; so Armstrong was released.

The Memphis papers on Saturday, May 5, reported that the city detective force did not agree with the sheriff's office on the theory of the crime. The detectives held that the crime had been committed by a white man.

The following excerpts regarding the break between the city detective force and the sheriff's office on the theory of the case are from the "Commercial Appeal" of May 5:

"Detectives on Case.

"Are Working on Theory That White Man Committed Crime.

"Brunner and Hoyle, city detectives, who were assigned to assist the sheriff's office in investigating the Rappal murder mystery, have thus far kept their discoveries to themselves. It is understood at detective headquarters that they are working on the theory that a white man, and not a Negro, may have committed the crime. * * *

"There are some circumstances that bear out this theory. The girl's bicycle, when it was found, was leaning against a tree only a hundred feet or so from the bridge and the public road. The basket in front contained her school apron, her books, a package of lunch and a small bouquet of flowers. The officers argue that if the girl had been seized as she was riding that these articles would have been thrown from the basket, and the wheel would probably have been dragged away and thrown out of sight. * * *

"A handkerchief was found nearby. It did not belong to the girl. Yesterday the sheriff found a white coat, such as barbers or waiters wear. It was some distance away and bore no bloodstains. No Negro, it is argued, would have such a coat. Few Negroes of the class to which the two suspects who are in custody belong ever carry a white handkerchief. * * *"

The "white man" theory of the detectives gained such strength that Chief Couch obtained legal permission to disinter the body of the victim in order to photograph the eyes of the dead girl in hope that the last object her eyes rested upon was the murderer and that his image would be revealed. Publicity of the order for this gruesome operation and the reasons for granting it were published in full in the "Memphis Press" of Monday morning, May 7. The following excerpts are from that account:

"If the film of death is not too strong over her eyes, Waggoner thinks he may be able to bring to light the features of the murderer.

"One other hope holds out from the disinterment. The matter beneath the fingernails of the dead girl will be examined. One man has been located who was present when the body was found, who declares that she had tissue resembling white skin under her fingernails at the time her body was discovered. * * *

"Indications, according to city detectives, point to the fact that Antoinette Rappal left the Macon Road voluntarily on the morning that she was murdered. * * *

"The condition of the bicycle would point to the fact that the girl was not dragged from the embankment from her wheel, for the bicycle is not scratched, nor marked as though it had been dragged. Sleuths say it looks as though it had been placed carefully against the clump of swamp willows where it was found.

"Certainly no white girl would permit a Negro to lure her into such a place, the detectives reason. A white man, known to her, would excite no such suspicion in her mind.

"They are backed in their white man theory by Dr. Lee A. Stone, resigned head of the Associated Charities, and local practicing physician. Dr. Stone claims that the deed unquestionably is the crime of a white man. He terms the man a necrophilia—one whose object would first be the death of his victim. He also states that in medical history certain abnormal men have been found who first kill their victims. Such cases are quite numerous in criminal annals, Dr. Stone says.

"'It is practically a certainty,' Dr. Stone said, 'that this terrible crime has been committed by a white man.'"

On Sunday, May 6, Ell Person and George Knox, two Negro woodchoppers, were arrested on suspicion. The clue leading to Person's arrest is stated in the following paragraph clipped from the Memphis "Scimitar" of Monday afternoon, May 7:

"An ax, bearing suspicious stains, which deputies found at the home of Ell Person, a Negro living a half mile from the scene of the murder, was turned over to City Chemist Mantell for examination by Sheriff Tate, Monday. He will endeavor to ascertain if the stains were made by human blood. Person is locked up in jail."

On Tuesday morning the Memphis papers announced that Ell Person had confessed to being the slayer of Antoinette Rappal. Person, with other suspects, had been in the sheriff's custody twice before, and twice had convinced the officers that he knew nothing of the crime. But the girl's uncle, William Wilfong, was not satisfied. After Person's second release, Wilfong and his brother-in-law, Gus Hanky, themselves seized Person and turned him over again to the sheriff.

How Wilfong had his suspicion against Person aroused and how he came to be convinced of his guilt is thus related in the "Memphis Press":

"E. J. Brooks, of Berkeley, Tenn., is the first man to accuse Ell T. Person of being the ax murderer.

"This morning Brooks told, in simple, but dramatic, language, the story of how he was led to accuse Person.

"'This Negro was working for me last February, and had been for eight months,' said Brooks.

"'One morning, early in February, he was busy churning, and my wife was in the same room with him. All of a sudden he quit churning, sprang up, and began staring wildly at Mrs. Brooks. He was in a quiver all over.

"'I had a dream about you last night,' he said, and as he spoke he made like he wanted to lunge at my wife. She ran away in a terrific fright, and told me how the Negro had acted.

"'My first impulse was to put a hole in the fiend, but rather than cause any trouble, I fired the Negro, and ordered him to stay away from my house. I wish now I had killed him.

"'I have seen him off and on in the neighborhood several times since, working as a wood chopper.

"'When I first heard the news of An-

toinette Rappal being murdered, I took the matter up with Sheriff Tate, and he ordered the black man arrested, but soon released him.

"'Then it was that I took the matter in my own hands and determined to prove that I was right. Sailors, at Binghamton, joined me, and we spent sleepless nights since last Thursday, on the trail of that Negro.

"'We traced him to the bridge near where the crime was committed until 6 o'clock Monday morning. Then we lost trace of him until 8:30, when we found that he had applied at the home of J. G. Moffet, near Berkeley, for work.

"'This went to prove that we were on the trail of the right man. Then next we went after some clue as to his clothes.

"'Sailors hired a Negro to scout around Person's house, and see what he could pick up.

"'At midnight, Sunday, while exploring the premises of the murderer's house, Sailors' Negro found a blood-stained pair of shoes under a stack of cornstalks.

"'He also discovered a pair of trousers in Person's house which had been washed. They bore the unmistakable signs of blood-stains near the bottom.

"'We gave the shoes and the trousers to the sheriff, Monday morning,' continued Brooks, 'and he arrested the Negro again. This, of course, completed the evidence needed to mark Person as the guilty Negro.'"

The alleged confession of Ell Person was obtained by "third degree" methods. How these methods were used on Person was thus told in the "Memphis Press":

"'THERE'S BLOOD ON YOUR SHOES.'

"The sheriff, with Brunner and Hoyle, past masters in the art of the third degree, coaxed, cajoled, beat, whipped, threatened, pleaded with the Negro to no avail.

"But finally, at the psychological moment, when the black man's resistance was worn to the breaking point, Detective Hoyle pointed suddenly to the Negro's shoes.

"'There's blood on your shoes now!' he said, sharply, accusingly.

"Person faltered. He looked down. True enough, spots were on his shoes. Before he had time to gather his scattered wits, Sheriff Tate and Detective Brunner seized the clue.

"'The city chemist can tell if it is human blood,' said Tate. 'Take off those shoes.'

"Person complied. Tate and Brunner left the third degree room, taking the shoes with them. Hoyle remained with the prisoner.

"About an hour later Tate and Brunner returned. Hoyle had refrained from questioning Person.

"'It's human blood,' Tate said dramatically, as he entered the room.

"Person's eyes widened. He shuffled lower in his chair. He gazed down at the floor. Then he half whispered the words that cleared the most atrocious murder mystery in the history of this county.

"'I DID IT; I KILLED HER!' were Person's words."

In the same issue of the same paper there appeared on the front page, printed in heavy-faced type, the following paragraph:

No Blood Is on Clothes and Ax.

"City Chemist Mantell reported this afternoon that he had failed to find any blood on the trousers, shoes or ax of Ell Person, confessed murderer of Antoinette Rappal."

The alleged confession of Person was announced in the morning papers of Tuesday, May 8. In the "Scimitar" of Tuesday afternoon, May 8, there appeared the following paragraphs relative to the results obtained after the disinterment of Antoinette Rappal's body:

"Under the direction of Chief of Detectives Couch, Paul N. Waggoner, Bertillon expert of the police department, photographed the pupils of the murdered girl's eyes, in hope of obtaining an image of the murderer on the retina.

"An examination of the photograph under high power lenses reveals the image of an object that appears to be the upper part of a man's head. The forehead and hair seem to be plainly visible, but the features are indistinct. Police say that the image is a likeness of Person."

The grand jury of Shelby County immediately indicted Person on the charge of murder in the first degree. It was remarked that an indictment for criminal assault was not returned.

The following published statement of the Attorney-General regarding the methods by which the alleged confession was obtained is worthy of attention.

How the mob and a crowd who came to look on waited all Monday afternoon and through the storm at night until the prisoner was brought in Tuesday morning was graphically told by Ralph Roddy, a reporter

on the "Memphis Press," in a long, special article headed, "36 Hours With the Mob, or, How the Press Told it First."

Roddy went out early Monday afternoon to "cover" the event for his paper. In his article he relates how the crowd waited and continued to grow; how the women sang ragtime and popular songs, but, as the sharp lightning flashed across the sky and the storm gathered, they changed to "Nearer My God to Thee."

Since Roddy was an eye witness, it is well to quote his exact words on the "last confession" made by Ell Person:

"Under pressure he was asked if anyone else was connected with the killing of the girl. The Negro hesitated, but with much leading on the part of the mob leaders, accused Dewitt Ford, Negro deaf-mute, and Dan Armstrong, Negro wood chopper, of being accomplices in the crime.

"Dummy" Ford and Armstrong were both run down and captured, and the crowd expected another and a double burning, but the men were released. Several of the papers made editorial comment on the saneness and forbearance of the mob in releasing these two prospective victims after they were in their power.

Edward T. Leach, another special writer on the "Memphis Press" and an eye-witness, gives the following version of Person's "last confession":

"Then came word that the Negro wanted to make a confession and the crowd surged away from the tree with the rope and back to the road. * * *

"Sailors stood up in the car and beside him stood the Negro. The murderer was calm, but his eyes rolled white, for the crowd screamed when it saw him.

"Leaders tried to get silence and finally they succeeded.

" 'Person has a statement to make,' shouted Sailors. But the Negro could not speak and the marshal spoke for him.

" 'Person says that "Dummy" and Armstrong were in it with him,' said Sailors. 'He says that Armstrong framed it up and that "Dummy" was in it, too. He says Armstrong hit the girl first and that he (Person) cut her head off. He says "Dummy" was in it as much as they were.' "

It is not possible for anyone to read with a fair mind the history of this terrible crime from its beginning without feeling grave doubt as to Ell Person's guilt. All the facts furnish a doubt so strong that the most humane form of lynching could not be looked upon as excusable.

First of all, the crime itself did not bear the earmarks of a "Negro" crime. Negroes guilty of the most lustful crimes are known never to mutilate their victims. Not only was Antoinette's head severed, but I learned that one of her breasts had been cut off and other abuses performed on her body. This was not a crime of primitive lust, but of over-civilized degeneracy.

Again, Ell Person was a man near fifty years of age. He was never legally accused of assaulting Antoinette Rappal; the report of his alleged confession did not include assault; he was not indicted for assault. He was reported to have confessed to murder, and he was indicted for murder alone. Who, then, committed the assault, or, according to the theory of the detectives, the double assault upon the Rappal girl?

Again, none of the tangible clues, the handkerchief, the white vest, the fresh automobile tracks found in this desolate spot were followed up; the theory of the city detectives was ignored and their efforts to solve the mystery hampered; the sheriff showed decided hostility to any other idea than that the crime had been committed by a Negro.

Out on the Macon Road is the spot where Ell Person was burned. It is in the bottom lands of the Wolfe River, about fifteen miles from the heart of Memphis. A long wooden bridge with iron railings stretches across the stream and the lowlands. The spot is down in a hollow twenty feet, perhaps, below the level of the road, and on the left side and at the near end of the bridge as approached from the city. For a wide space around, the trees had been felled to give the view to a larger crowd. All the paraphernalia of the unspeakable orgy were still there; the log of a great tree placed on the ground; an iron rail taken from the bridge and driven down with its base supported by the log, its top supported by a long piece of timber bracing it from the back and by wires which had been strung around it and fastened to the log. At the base of this iron rail to which Ell Person had been chained the earth was still black and charred; at its top, placed there to mark the spot, there floated an American flag.

Men of the Month

AN ARCHDEACON AND EDUCATOR.

ARCHDEACON JAMES S. RUSSELL was born four years before the Civil War in Mecklenburg County, Va. After an arduous childhood the chance came for him to go to Hampton, thence to the Branch of the Theological Seminary of Virginia at Petersburg, which has since been incorporated as the Bishop Payne Divinity School. Here he prepared for the ministry and was ordained as deacon in March, 1882. He was assigned to missionary work in Brunswick and Mecklenburg Counties, with headquarters at Lawrenceville.

His career at Lawrenceville which has already lasted for 28 years has been one of unceasing helpfulness. First he built a little church, then started a parish school in the vestry-room. This was the nucleus of the Normal School which he manages today, and which comprises over thirty large and small buildings, besides the splendid new Memorial Chapel, over 500 scholars from twenty odd States of the Union, Cuba, Porto Rico, Haiti, and even far off Africa; twenty-three trade and literary departments, 1,600 acres of land, forty-five teachers and instructors, over 500 graduates and over 4,000 undergraduates.

Archdeacon Russell's worth is well recognized. The Board of Trustees of the Protestant Episcopal Theological Seminary, and High School at Alexandria, Va., recently conferred upon him the honorary degree of Doctor of Divinity. He was also elected to the Suffragan Bishopric of the Diocese of Arkansas. But this, he refused, deeming it best to remain Archdeacon of Southern Virginia and principal of St. Paul's School.

AN ALUMNUS OF OBERLIN.

MR. ELIAS TOUSSAINT JONES was born in Raleigh, N. C., about 84 years ago and came to Oberlin with his father and five brothers and a sister. Until his death the father was engaged at the blacksmithing trade on South Main Street, near the home place. Three of the sons were among the early graduates of Oberlin College: John in 1856, William in 1857, and Elias in 1859. Of the class of 1859 there remains now but one living male member, Professor George Frederick Wright of Oberlin, who often visited Mr. Jones and kept green the memory of their college days.

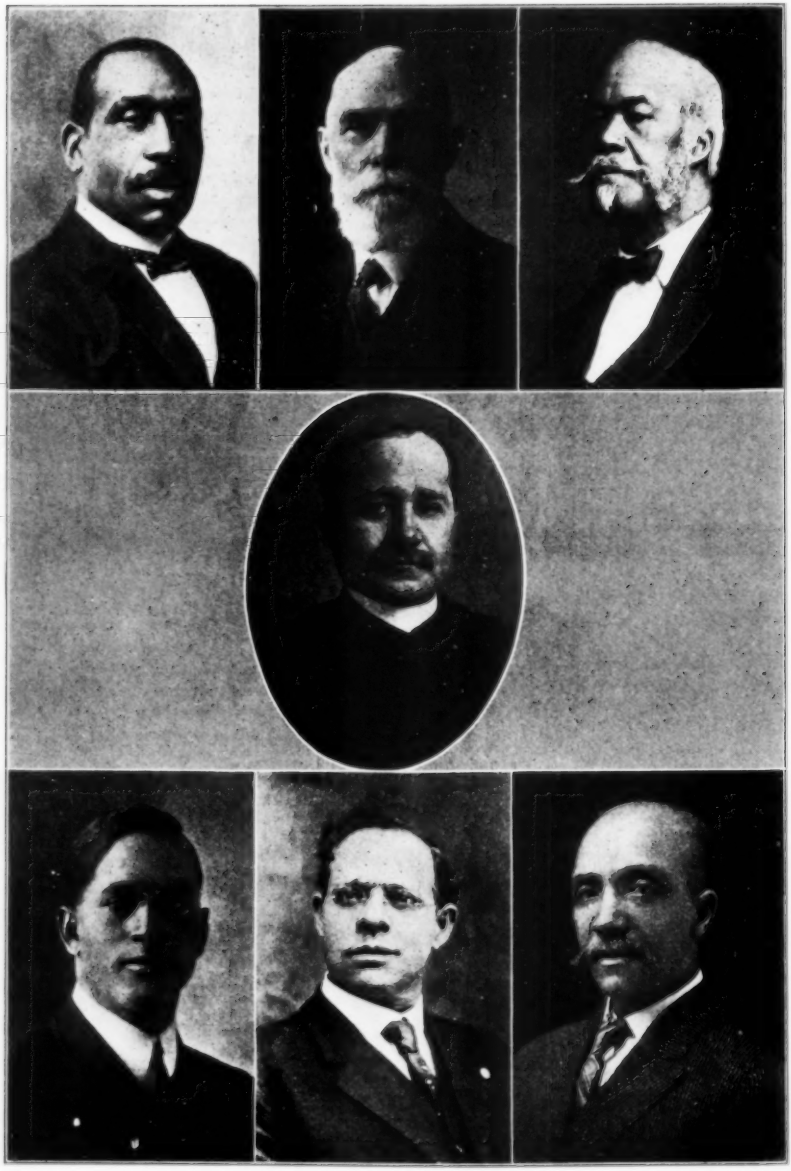
After his graduation, Mr. Jones taught school at various places in Ohio, and then went to British Columbia, where he remained until about 24 years ago when he returned to Oberlin and married Mrs. Blanche Harris Brooks, who survives him.

At one time he studied law, completing his course, but never entering actively into the practice of it. He was greatly interested in the work of the National Association for the Advancement of Colored People, and was a member of the same. His death, which took place on May 13, 1917, was felt severely by the community.

A NEW ENGLAND SCHOLAR.

ALONZO MESERVE was born February 21, 1844 in North Abington, Plymouth Co., Mass., and died at his home in Boston on December 11, 1916. He was a school teacher for more than half a century, and was one of the first principals of the high school of the city of Brockton. He received his early education in the public schools and began early in life to learn with his father the shoemaker's trade. After working for some years and continuing in the public schools, he taught one year in Hingham, Mass., and Alna, Maine. He took the regular course at the Bridgewater Normal School from which he was graduated. He was Principal Emeritus of the Bowdoin School of Boston at the time of his death. For twenty years he was active principal and a teacher for nearly forty years in Boston.

He was a man of strong character and of the highest standards of integrity. For many years he was a deacon in the Allston Congregationalist Church of Boston, and was for a time president of the Schoolmasters' Club of Boston. He always attached himself to every worthy cause. At one time there were some fifteen nationalities represented in his school, and he took great pride in making out of his pupils grand types of American citizens. Two colored women were employed on his teaching



THE LATE W. P. HALL | THE LATE A. MESERVE | THE LATE E. T. JONES

ARCHDEACON J. S. RUSSELL

THE LATE DR. N. B. FORD | REV. L. G. JORDAN | DR. O. D. PORTER

force and he was always pleased with their services. The wife of the late Mr. W. A. Hunton of the International Young Men's Christian Association, and the wife of Dr. Kenney, the school physician at Tuskegee Institute, were formerly his pupils in the Bowdoin School of Boston.

About a year before his death he visited Shaw University where he gave several addresses to the teachers and students. He was very deeply interested in the progress of the colored race and was gratified by his last visit to Shaw to see the splendid advance that had been made during a generation of freedom.

A SURGEON.

THE community of Springfield, Ill., feels a serious loss in the recent death of Dr. Noel Bertram Ford, son of Major and Mrs. G. W. Ford. This eminently useful and successful citizen and surgeon was born in Beaufort, S. C., December, 1881. He was educated in the public schools of Fort Scott, Kansas, and was later, in April, 1906, graduated with the degree of M.D. from Meharry Medical College in Nashville, Tenn.

Dr. Ford had always led a very active life. He engaged in hunting, was captain of the Varsity football team at Meharry, enlisted at sixteen in the 23d Kansas Volunteers and served one year with honor in Cuba. He was especially self-denying and unsparing of time and energy in his work as a physician. He died March 3, 1917, leaving a widow and one child.

A SUCCESSFUL BUSINESS MAN.

MR. WALTER P. HALL was born in Philadelphia, Pa., Aug. 18, 1849. He served in the War of the Rebellion from 1863 to its close. His civic career was one of exceptional interest and usefulness. For forty years he was an officer in Union A. M. E. Church and was at the time of his death the Superintendent of its Sunday School. In 1889, he organized the Pioneer Building and Loan Association, which has done a large volume of business without a reverse. Up to 1917 he had been its only president. He was president, too, of the Mercy Hospital.

Mr. Hall was best known in Philadelphia through his position as one of the largest retail merchants in that city. He dealt in butter, eggs, poultry and game. His customers ranked from among the best and wealthiest people in the town. This in itself is a tribute to the high quality both of his goods and of his business integrity. He died Monday, May 17, 1917, leaving a large estate.

A MISSIONARY SECRETARY.

REV. L. G. JORDAN, D.D., corresponding secretary of the Foreign Mission Board, N. B. C. of U. S. A., has just returned from a trip to Liberia, West Coast Africa. His prime object was the dedication of the Bible Industrial Academy at Fortsville, Grand Bassa, West Coast Africa, where the Foreign Mission Board, N. B. C. has a station, but incidentally he was to touch all points on the West Coast where the Board had work. It was his good fortune to touch Dakar, Senegal, Freetown, Sierra Leone, as well as Monrovia, Liberia, on the Coast, along with a number of inland stations. He sailed January 13, 1917. To make the trip he traveled by sea 11,700 miles, by small boats 120 miles, by canoe 110 miles, on foot 98 miles.

Dr. Jordan has been corresponding secretary of the Mission Board, which he now serves, for 21 years.

It is gratifying to note that His Excellency President Howard of Liberia has conferred upon Dr. Jordan the title of Knight Commander of the Humane Order of African Redemption.

A SUCCESSFUL PHYSICIAN.

ONE of the most influential and successful citizens of Bowling Green, Ky., is Dr. O. D. Porter. Dr. Porter was born in Bowling Green and received his early education there. In 1884 he entered Fisk University, where he received his degree of Bachelor of Arts in 1891. Then he went to Meharry Medical College from which he was graduated three years later. He returned to Bowling Green, passed the medical examination and began his practice as a physician.

Dr. Porter owns his two-story brick residence and very valuable property next to the new $150,000 Custom House on Main Street. He attributes much of his success to his wife who is a woman on the alert to relieve him of such duties as would take him from his practise or business.

The Horizon

MUSIC AND ART

CARL DITON, pianist, and director of the Talladega College Conservatory of Music, Talladega, Ala., has been giving a number of piano recitals in the East. On June 6 he presented a program before an appreciative and enthusiastic audience, including: Prelude in G minor, Rachmaninoff; Scherzo in B minor, Berceuse and Polonaise in A flat major, Chopin; Harmonies du Soir and Die Wilde Jagd, Liszt, and Overture to Tannhauser, Wagner-Liszt. He also gave an organ piece of his own composition, a transcription of "Sometimes I Feel Like a Motherless Child."

¶ The annual concert of the Y. W. C. A. Glee Club, under the direction of Mrs. Daisy Tapley, was given at Memorial Hall in Brooklyn, N. Y., on the evening of June 21st, before an audience, unusual both in numbers and in appreciation. The Glee Club consisted of eighteen voices and gave a pleasing rendition of Nevin's "Venezia" as part one of the program. In part two, the audience enjoyed what was possibly the most serious and the most artistic musical performance ever presented by a quartet of Negro vocalists. Liza Lehman's "In a Persian Garden," the words of which are taken from "The Rubaiyat" of Omar Khayyam, was sung by the following artists of note: Miss Minnie Brown, soprano; Mrs. Daisy Tapley, contralto; Mr. Roland W. Hayes, tenor; Mr. Henry T. Burleigh, bass. Mr. Melville Charlton, the accompanist, gave sympathetic and artistic support to the singers and shared with them the hearty applause of the very appreciative audience.

¶ A piano recital was given by the pupils of R. Augustus Lawson, in Unity Hall, Hartford, Conn. The program was presented by Towena Poole, Vincent G. Scully, Jr., and Mattie Maislen.

¶ The Asylum Hill Church Choir, Edward F. Laubin, director, gave a concert on May 8, at Unity Hall, Hartford, Conn. Coleridge-Taylor's "Hiawatha's Wedding Feast" was heard on the first part of the program.

¶ Three pupils' recitals given in Boston, Mass., during the month of June, deserve particular mention. The pupils of Miss Georgine Glover presented a long program before a large audience at Court Hall on June 29. Mrs. Clarence C. White presented piano pupils at St. Mark's Church on June 20, while a violin recital was given June 28, by pupils studying with Mr. Clarence C. White.

¶ "Six Little Pieces," written for piano and violin by Clarence C. White, violinist, are spoken of very highly in The *Violinist*, a Chicago publication. The group includes No. 1, Love song; 2, Barcarolle; 3, Melodie; 4, Slumber Song; 5, Gavotte; 6, Rustic Dance.

¶ Oscar Seagle, the American tenor, who makes a specialty of singing Afro-American folk-songs, gave his annual program for the choir boys of the Cathedral of St. John the Divine, New York City, near the close of the season. His numbers included Will Marion Cook's "A Negro Sermon," and a group of Negro spirituals arranged by H. T. Burleigh.

¶ At the Church of the Epiphany, of Orange, N. J., on Sunday, July 15th, the choir of the church, composed of twenty boys and five men, had the assistance of Mr. Roland W. Hayes, tenor. The musical numbers included "Lovely Appear" from Gounod's "Redemption," "Whoso Dwelleth" by Martin, and "How Lovely is Thy Dwelling Place" by Brahms. Mr. Hayes also sang in solo. Augustus Granville Dill is the organist and choirmaster of this church.

¶ Coleridge-Taylor's "A Tale of Old Japan" which was given by the Choral Union of West London at Queen's Hall on May 12 was repeated on June 9, for the benefit of the National Union of Teachers' War Aid Funds.

¶ Madame Ruth Perry-Shaw, soprano, gave a recital at Bethel A. M. E. Church in Detroit, Mich. She was assisted by the choir of the church under Dr. Ernest Johnson.

¶ A head of a child, modeled by Mrs. May Howard Jackson of Washington, D. C., has been placed on exhibition in the Corcoran Gallery of Art in Washington.

¶ Mr. Roland W. Hayes, tenor, Mr. H. ard Jeter, 'cellist, and the Martin-Mason Trio appeared in concert at Manhattan Casino in New York City, July 13.

EDUCATION

DR. JAMES H. DILLARD has been elected president of the Slater Fund for the promotion of Negro education, to succeed William A. Slater, son of the founder, who has resigned because of ill health.

¶ An investigation of fifty years of educational effort among Negroes in the South has been completed by the Federal Bureau of Education.

¶ The Board of Education in Birmingham, Ala., will erect three schools for white children. It is still "considering" congestion in colored schools.

¶ The Baptists of the United States have purchased Bascobel College, Nashville, Tenn., to be used as a National Theological Seminary.

¶ Wilberforce has established a new Board of Trustees of twenty-one members, which greatly reduces the present number. Mr. George F. David has been elected principal of the academic department. The University has been bequeathed $1,500 by the late John A. Green of New York City. Tawawa Hospital has had its dedication at which Dr. Daniel H. Williams of Chicago delivered the address.

¶ The Hon. W. P. Stafford of the District Supreme Court and Bishop John Hurst of Baltimore, Md., have been elected members of the Board of Trustees of Howard University.

¶ Dr. J. H. Garnett has been elected president of the State University of Kentucky, succeeding Dr. W. T. Amiger who has resigned.

¶ The National Training School for Women and Girls, in the District of Columbia, has bought the Chapman property and plans are being made to transform it for institutional work. This gives the school four city blocks with seven buildings.

¶ The Legislature of Jackson, Miss., has authorized Governor Bilbo to erect a new building at Alcorn A. and M. College to cost $15,000.

¶ The 37th annual session of the North Carolina Teachers' Association, held at the National Training School in Durham, in June, elected Dr. Calvin S. Brown president for the ensuing year.

¶ Miss Adah Hyde has been appointed director of the children's playground at Ninth and Park Streets, Des Moines, Iowa. The appointment was made by the superintendent of public schools in Des Moines, Mr. Thornburg.

¶ The Colman School playground in Chicago, Ill., has been dedicated, and James Brumfield, a colored instructor, has been put in charge.

¶ William Burghardt Piper, representing the fourth generation from Thomas Burghardt, the great grandfather of the editor of the CRISIS, graduated in June from Searles High School at Great Barrington, Mass.

¶ Thirty-six colored applicants in Baltimore, Md., passed the examination and are eligible for appointment as teachers.

¶ East Broad Street School in Savannah, Ga., was winner in the annual school races. Four thousand people attended.

¶ Pearl High School, Nashville, Tenn., graduated forty-two students.

¶ William E. Daily was the only Negro to graduate from the Trinidad, Colo., High School, in a class of seventy.

¶ Morris A. Taylor has received the Bachelor of Arts degree from Depauw University, Greencastle, Ind.

¶ The Atchison, Kan., High School graduated five Negroes. A. Pyles received "A" for excellence in track work.

¶ B. A. Blanchi received first honors at Avery Normal Institute, Charleston, S. C. His average was over 90 per cent for his four years' work.

¶ Miss C. M. Casey graduated from Lincoln High School, Gallipolis, Ohio, ranking first in her class.

¶ Miss S. R. Moore graduated from Storer College, Harper's Ferry, W. Va., and won the prize scholarship to Bates College, Lewiston, Me. She is the daughter of Prof. L. B. Moore of Howard University.

¶ Miss Garnett McGhee passed the State Board Nurse examination in Chicago, Ill., with an average of 90 per cent.

¶ Eight of Meharry's graduates passed the State Board of Medical Examiners in Georgia and three passed the Arkansas Board.

¶ In Chicago, Ill., Miss Dorothy Hill and Eugene Sheppard were placed on the honor roll of the Hyde Park High School. Miss Nannie Huggins and Mr. Moulton also graduated.

¶ At the annual junior oratorical contest of the Pennsylvania State College, Joseph L. Johnson, of Philadelphia, was awarded second prize.

¶ Miss Nettie A. Cantrell is the first colored person to graduate from the West Aurora, Ill., High School in fifty years.

¶ Miss Leonora Adena Minott graduated from the Douglass School in Chicago, Ill. She led her class all term and finished with the highest honors.

¶ Miss Olga A. Wilson graduated from the high school in St. Paul, Minn., with honors. She will enter the University of Minnesota in September.

¶ Six colored students were among the graduates of the College of Dental and Oral Surgery of New York.

¶ William C. Bumry graduated from the Allegheny, Pa., High School. In his sophomore year he was awarded the official "A" in swimming and in his senior year he played on the football team, receiving another letter.

¶ Miss D. E. Tandy graduated from the Wait High School, Toledo, Ohio. Her story, "Hate," won first prize in the story contest of the school's official organ. She was a member of the Cercle Francais and first violinist in the school orchestra. She was awarded a medal for good scholarship.

¶ Cuyler Street School, Savannah, Ga., graduated eighty-eight students.

¶ Allen University, Columbia, S. C., graduated 4 students in theology, 3 receiving the Bachelor of Divinity degree; 5 men and 1 woman from the college department with the Bachelor of Arts degree, 31 men and 39 women from the normal department, sewing 3, printing 1. General Leonard Wood addressed the body. He was accompanied by Gov. Manning and Adjt.-Gen. Moore and his staff.

¶ Eugene F. Minor has graduated from the University of Oregon Law School.

¶ In Connellsville, Pa., Miss Pauline Phillips, a colored high school student, was chosen valedictorian out of a class of eighty.

¶ The Cardoza Vocational School in Washington, D. C., graduated 4 students in brickmasonry; 5 in printing; 6 in automobile repairing and operating; 1 in carpentry; 2 in plastering. The O Street Vocational School had the following graduates: In plain sewing 5; advanced dressmaking 3; millinery 1; practical cooking 1.

¶ The Misses Lydia M. Scott and Sarah E. Woods graduated from the West Division High School, Milwaukee, Wis., with high averages.

¶ Miss Alice M. Watkins of Montgomery, Ala., passed the dental board examination at Birmingham. She is the only colored woman in Alabama with a license.

¶ Joshua Smith was awarded the bronze medal in the New Jersey State stenographic contest.

¶ John W. Freeman of Washington, D. C., won the $100 scholarship this year in the junior class at the P. E. Divinity School in Philadelphia, Pa.

¶ J. Harvey Hebron has received a teacher's diploma from the Hahn Conservatory of Music in Philadelphia, Pa. He wrote a sonata for violin and piano in four complete movements as his graduating composition.

¶ There were eleven colored graduates from Ohio State University. The Misses I. J. Patterson and M. Reynolds received the Bachelor's degree in Arts.

MEETINGS

THE National Association of Colored Nurses will convene in Louisville, Ky., August 21-23. Dr. Dan Williams will deliver a special address.

¶ Because of the recent lynching in Memphis, Tenn., the Colored National Medical Association has changed its place of meeting to Philadelphia, Pa., August 28-30.

¶ The Grand Lodge, I. B. P. Order of Elks of the World will hold their 18th annual convention in Cleveland, Ohio, August 26-30.

¶ The Masonic Grand Lodge of the State of Ohio will meet in Cincinnati, August 12-17.

¶ The 18th annual session of the National Negro Business League will be held in Chattanooga, Tenn., August 15-17.

¶ The 19th biennial session of the Supreme Lodge Knights of Pythias will convene in St. Louis, Mo., the week of August 19.

¶ The Alabama Knights of Pythias will hold their annual grand lodge in Birmingham, August 14-21.

¶ The Mississippi Centennial Exposition has been postponed to begin February 22, 1919, because of existing war conditions. The work of the Negro Department has been so well done that the Executive Committee has ordered its operations continued.

¶ A memorial to Paul Laurence Dunbar was held July 1 at the Presbyterian Church in Chicago, Ill. Richard T. Greener delivered an address.

¶ A memorial meeting in honor of the late Senator Foraker has been held in Cin-

cinnati, Ohio, under the auspices of the colored societies of the city.

¶ Twenty white Southern social workers met in an informal conference on racial cooperation with a group of representative colored social workers during the National Conference of Charities and Correction in Pittsburgh.

¶ At the 13th annual convention of the New England League for Afro-American Suffrage, held in Roxbury, Mass., William Monroe Trotter was elected president.

¶ Mrs. A. W. Hunton represented the National Association of Colored Women at the meeting of the Women's Committee of the Council of National Defense held in Hotel Astor, New York City, June 28.

¶ The 14th annual convention of the Colored Women's Clubs of Colorado met in June at Pueblo. Mrs. Gertie N. Ross was unanimously elected president.

¶ The Negro Embalmers and Funeral Directors' Association held a successful convention in Texarkana, Ark., and elected H. M. Thomas of Pine Bluff, president.

¶ The State Federation of Colored Women's Clubs in Kansas held a two days' session at Hutchinson in June, and elected Mrs. W. W. Shobe, president.

¶ The State Pioneer and Historical Society held its 43d annual meeting in the Senate Chamber at Lansing, Mich. One subject discussed was "A Michigan Celebrity of Slavery Days, Sojourner Truth," by Mrs. N. S. Lane, a colored school teacher.

¶ The South Carolina Federation of Colored Women's Clubs held its seventh annual session at Charleston.

¶ The Negro Medical, Dental and Pharmaceutical Association of Arkansas met at Pine Bluff in June. A. A. Womack of Little Rock, was elected first president.

¶ A meeting in the interest of Red Cross work was held by colored and white citizens in Mobile, Ala. Ten thousand persons attended.

SOCIAL PROGRESS

JAMES A. RIVERS, a colored man, served as interpreter for New York State at the military census.

¶ The Rev. Archibald Carey and Charles B. Travis were named on the Exemption Board in Illinois. In Massachusetts, Benjamin Powell, Dr. Samuel E. Courtney and the Hon. William H. Lewis were named.

¶ The School Board of Baltimore, Md., at a recent meeting decided to make the birthday anniversary of Frederick Douglass a public holiday.

¶ Mrs. R. D. Aggrev of Livingstone College won the prize for the best original alma mater poem for Shaw University.

¶ Attorney Rufus L. Perry, in Brooklyn, N. Y., has been made a member of the Societe Academique d'Histoire Internationale.

¶ Howard P. Drew has been credited seventeen times with running 100 yards in 9 4-5 seconds.

¶ A fellowship in the American College of Physicians has been conferred on Dr. Algernon B. Jackson, superintendent of Mercy Hospital, Philadelphia, Pa., for his original work on rheumatism.

¶ Harold Murray, son of Daniel Murray of Washington, D. C., has entered the service of the Havana Marine Company at a salary of $175 per month.

¶ Major R. R. Jackson introduced a second bill in the Illinois Legislature aimed against photo-plays like the "Birth of a Nation." It passed the House of Representatives by a vote of 81-3, and the Senate, 39-0.

¶ At least one colored band will be hired this summer in the parks in St. Louis, Mo. Heretofore only white bands have been used.

¶ The City of Selma, Ala., has built an excretor within one hundred yards of the girls' domitory of Payne Seminary.

¶ Negroes in Savannah, Ga., are protesting against the removal of the white tenderloin district into the colored neighborhood.

¶ Prof. J. D. M. Russell, principal of the high school at Richmond, Ky., has been appointed postmaster at Wilberforce, Ohio. The position pays $1,800 a year.

¶ At the first American Big Brother and Big Sister Conference held during May in Grand Rapids, Mich., Charles C. Allison, Jr., of the National League on Urban Conditions Among Negroes, in New York City, represented the Negro race. Mr. Allison has been appointed probation officer for the New York City Parole Commission, as a result of a competitive Civil Service examination in which 574 men participated. He was placed eighth on the list.

¶ The 200 Cape Verde Negroes detained at the Boston Immigration Station because of illiteracy have been ordered deported by the Department of Labor.

¶ Miss Pauline Ernest has been appointed

city nurse in the Bureau of Charities, Philadelphia, Pa.

¶ A fibroid tumor, weighing 37½ pounds, 37 inches in circumference, 14 inches in diameter and 11 inches high, was successfully removed from a female patient by Dr. A. H. Kenniebrew, a Negro, at his New Home Sanitarium in Jacksonville, Ill.

¶ Mrs. W. R. Donovan has been appointed policewoman in Minneapolis, Minn.

¶ The colored women's clubs of Utah have formed a State Federation, with Mrs. Gertrude S. Lancaster, of Salt Lake, as president.

¶ Forty Negroes in Texas are receiving pensions as ex-Confederate soldiers.

¶ Marshall Cochrane, a Negro at Saratoga Springs, N. Y., was winner of the $25 prize offered by *Collyers Eye*, a Chicago weekly devoted to sports and finance, out of 6,782 contestants.

¶ Edward Copeland and Thomas Williams, two colored men in Suffolk, Va., rescued Mrs. Fred Vullock, a white woman and one of her three children, from drowning, in Smith's Creek.

¶ Mrs. Herman Kinch, a colored woman, rescued from drowning a young white child at Rahway, N. J.

¶ Alex Johnson, a colored man of Webster Groves, Mo., is demonstrator for the Pure Food Board, and will have charge of all their cooking schools in the future.

¶ In the annual Metropolitan meet held under the auspices of the A. A. U., in New York City, the Alpha Physical Culture Club finished second and the St. Christopher Club of St. Philip's Church finished fourth.

¶ Irvin Pickett, Arthur Paris, and Clyde Ethridge were among prize winners at the annual Field Day of the Orange, N. J., public schools.

¶ A new Masonic Temple has been dedicated in Coatesville, Pa. Many people attended the ceremony and Mayor Swing delivered an address.

¶ Rev. Albert J. Scott, a colored pastor in Boston, Mass., was chosen by Mayor Curley as chaplain of the Fourth of July celebration in Faneuil Hall.

THE CHURCH.

THE 43rd annual session of the New England Baptist Convention has met and elected Rev. W. Bishop Johnson, Washington, D. C., president; Mrs. E. B. Holland, Providence, R. I., president of Women's Missionary Department; N. B. Dodson, president of Sunday School Convention. The convention raised $2,248.95 for Northern Baptist University at Rahway, N. J.

¶ Abyssinian Baptist Church in New York City ended its fiscal year in May. Reports show that $25,174.53 was raised during this time. The Rev. A. Clayton Powell is pastor.

¶ Seven thousand people attended the Sunday School mass meeting during the 12th annual session of the Sunday School Congress held in Nashville, and 5,000 took part in a street parade.

¶ Union Baptist Church in Springfield, Ill., has celebrated the thirtieth anniversary of the ordination of her pastor, Dr. S. C. Manuel.

¶ St. James First African Church in Baltimore, Md., was consecrated in June by Bishop Murray, assisted by more than thirty of the clergy. The rector, Rev. Dr. Bragg, was master of ceremonies.

¶ Rev. George Frazier Miller has finished twenty-five years' service as rector of St. Augustine Church in Brooklyn, N. Y.

PERSONAL.

BISHOP JOHN HURST is at Freedmen's Hospital under the care of Dr. William T. Carr.

¶ Miss Blanche Fletcher Powell, daughter of Rev. A. Clayton Powell, pastor of Abyssinian Baptist Church in New York City, was married to Clarence Doyle King on June 2 at Abyssinian. Fully 1,000 people were present.

¶ The marriage of Miss Adelaide E. Waller, daughter of Rev. Garnett R. Waller, in Springfield, Mass., to Dr. N. Lowe Burnett took place June 27.

¶ On June 9, the marriage of Miss Ellen Retta Harris and Gale P. Hilyer took place in Montgomery, Ala.

¶ The necrology for the month includes Harry W. Bass, the first colored member of the Legislature of Pennsylvania; William E. Sanderlin, an old and respected citizen of Denver, Colo.; Dr. J. C. Gilliard, of Louisville, one of the highest Masons in Kentucky; Dr. W. E. Gray, a professor in Meharry Medical School; Bishop C. R. Harris, of Salisbury, N. C.; the Rev. M. V. Marable, pastor of Center Street Church in Charlotte, N. C., who built thirty Zion churches and was a Presiding Elder; and the Rev. W. J. Hackett, pastor of First Baptist Church, Covington, Va.

TRAINING AT THE FORT DES MOINES, IOWA, COLORED OFFICERS' CAMP

FOREIGN.

ENGLAND has a special African Distinguished Conduct Medal for gallantry on the field. The following have received awards: Sergt. George Williams and Corporal Maluka of the King's African Rifles; Private Mulandi Da Wonibi; Sergt. Helisi Sempa, Uganda Police Service Battalion; Company Sergt.-Maj. Belo Akure, Nigeria Regiment, West African Frontier Force.

¶ Abbe Gabriel Sane, the first black Roman Catholic chaplain with the Colonial troops in France, has been killed at the front.

GHETTO.

EFFORTS to discriminate against the colored officers at the Fort Des Moines training camp will prove unsuccessful. Col. Ball says: "This is government business and there can be no refusal to serve these men."

¶ A proposed segregation ordinance has been defeated by the City Council in Muskogee, Okla.

¶ William Gibbs, a colored interne, has been removed from the City Hospital in Indianapolis, Ind., because of his color.

¶ In Atlanta, Ga., after the recent fire, the Auditorium was rented by colored and white people as charity headquarters. The white sufferers objected to the colored sufferers going in the front entrance for supplies and the authorities made the colored people use an alley way intended for horses and wagons.

¶ Miss B. S. Carmichael, of Louisville, Ky., has been refused at the National Kindergarten and Training School because the authorities did not know she was "colored" when she wrote.

¶ Ex-Sheriff White of Jackson County, Ill., who permitted an unlawful and brutal hanging at Murphysboro, a few years ago, has been appointed superintendent of the Chester Penitentiary.

CRIME.

JOHN WYNN, a colored man, was killed on an Owenton-Ensley car line, near Tuxedo Junction, Birmingham, Ala., because he refused to have his rights ignored and be "Jim-Crowed."

¶ In Selma, Ala., a white policeman, J. E. Black, was imprisoned for *one second and immediately released* for the murder of Alex Posey, a Negro.

¶ At Temple, Tex., June 29, Robert Jerferson was shot by policeman Means without provocation. He later died.

¶ The following lynchings have taken place since our last record:

June 16, Holdenville, Okla.—Henry Conly, hanged; charged with assault on white woman.

June 21, Courtney, Tex.—Ben Harper, hanged; he was driving an automobile that ran down and killed a white girl.

June 25, Galveston, Tex.—Chester Sawyer, hanged; accused of attacking a white woman.

June 25, Punta Gorda, Fla.—Shep Trent, shot; attempt to attack a white woman.

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(Continued from page 162)

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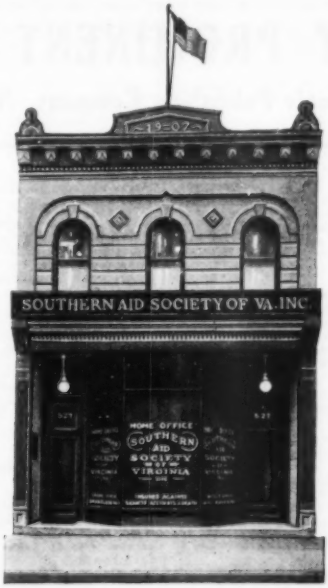

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